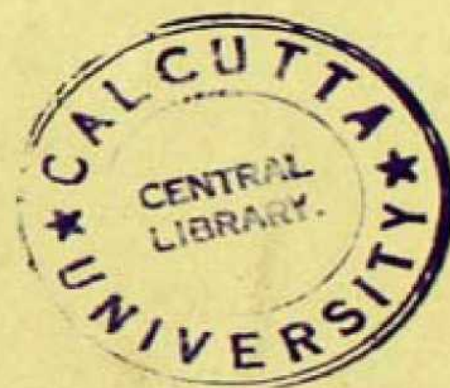


## CRIST PARTS I & II



# CRIST Parts I & II

by  
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## PREFACE

The original forms of the Mss. readings, though changed by the editors, have been retained in the texts. These and my readings of the disputed passages have been shown in the glossary with quotations from the text. Other quotations have also been made in the Glossary from the point of view of the Cynewulf Cannon.

I am indebted to Mr. Kanai Chand Ghosh son of Late Kartick Chandra Ghosh of Nabadwip, Nadia, who has helped me to send the work to the Press with his typing.

S. K. Das.

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# CRIST, Parts I & II

## INTRODUCTION

The edited text :

### 1. Manuscript readings :

In this work my aim has always been to retain where possible the Ms. readings, and in most of the cases I find that the Ms. readings, which have been changed, yield better sense than the emended readings themselves : cp. 12a, 31a, 133b, 277a, 300b, 311b, 322b, 361a, 364, 371a, 396a, 527b, 795b, 827a, 853a. I think that, if the Ms. reading had been adhered to in 795b, C. F. Brown's 'The Autobiographical Element in the Cynewulfian rune passages' (Eng. St. 38, 196-233) would not have been written. L. 795a, which Trautmann alters to suit his purpose, makes his theory of Cynewulf canon appear rather scantily based on real fact : cp. also 535b and notes on 777b. In some cases the alterations proposed have been prompted by the considerations of metre, *e.g.* in 361a, 419b, 277a, but they, at least in 361a and 277a, are not faultless from the point of view either of sense or of grammar. Gollancz suggests that *n* has been miswritten for *u* ( : *w*) in 419b, but this is unlikely in the handwriting of the Exeter Book. Grammatical considerations have led to the change in 364, but grammatical considerations again have led me to restore the original reading. For 396a, 527b, 322b, etc., see the notes. The restoration of the Ms. reading in 311b has given rise to a grammatical problem, for which see below and the notes. There are some noteworthy departures from ordinary grammar for which see below (grammatical section).

I have however followed the previous editors in (1) changing *d* for *ð* in *hreðer* 539b, *ðy* 790b ; (2) changing *ð* for *d* in *blæd* 710b, *heafod* 4a (see note on 69) ; (3) putting in *h* in *his* 615a, *r* in *horscne* 49a ; (4) reading *e3lum* 762a for Ms. *en3lum* (Leiding compares Ms. *drucne* for Jul. 486a *druncne*) ; *miltse* for Ms. *milstse* in 244b ; (5) putting in *was* in 619b. But I retain the Ms. form with the intrusive, but not metrically supportable, *i* as in *æلميhti3a* 443b, *ferðweri3e* 830a, etc. (cp. Cook's text).

I have tried to read the obscure folio 8a with the help of an ultraviolet photograph of the same kindly provided by Professor R.



W. Chambers and Dr. A. H. Smith, and I hope that this study has led to a solution of the long-standing intricate problems of textual reading and interpretation connected with the folio, though I cannot so confidently make this assertion with reference to line 24. Towards my reading and emendation of the obscure lines 153b-5a the transcription of the same given in the Introduction to the Facsimile of the Exeter Book has rendered me a great help.

## 2. Punctuation

Ms. stops are not evidently reliable in all cases as is shown by the lines 164-213 containing the dramatic dialogue between Joseph and Mary, in the general arrangement of which I have followed Thorpe, Grein-Wülker and Cook; see my note on 681. There are however passages in which the Ms. stops give useful help towards the elucidation of the text: cp. *II*. 22-36, 137-63, 680-2, 691, 827. Editors following Grein (Wülker, Cook) have gone against the authority of the Ms. in separating *II*. 686-90 from the following lines, on the propriety of which see the notes. In isolating lines 146b-8a, as all the other editors have done, Cook has found in it as also in 24-32 a motive drawn from the Harrowing of Hell, which is not actually to be sought in these passages. A close examination of them shews that they do not consist of short disjointed sentences as Cook has made them to be, nor of "short phrasing . . . . . brief phrases . . . . . to the exclusion of prolonged and connected descriptions" (E. D. Hanscom, JEGP, Vol. 5. p. 462). My idea of these texts in general is that they are characterised by a flowing style; cp. *I*. 858. Of course, exception must be made in the case of passages in which the theme requires the sentences to be short; cp. for example, the dramatic dialogue referred to above, and 337-40. But there are separate sentences between which connection in sense is apparent and which I have usually indicated by a semicolon; in this respect my text agrees more closely with Grein-Wülker's than with Cook's; cp. 181b-185a, 189b-195a, 119-129, 159, 239-254, 282-99, 782, 789, 793, 801, and so on.

Amongst other variations from the commonly accepted interpretation of the poem the following may be mentioned as arising out of the question of style:

(1) *Swa* seems to give better sense as an adverbial conjunction connecting a following clause with a preceding sentence, with the



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exception, perhaps, of 138a where it is preceded by a stop in the Ms : cp. 681b with 596b (see notes), 691a, 701b, 645a, 746b (see notes).

(2) The same should be said of *siþþan* in 629b (see notes) and 339b (see also below under 4) ; cp. B.T. where we find no illustration of *siþþan* as adv. commencing a sentence.

(3) *þa* is treated as an adverbial conjunction in 858b as in 550b, similarly, *þonne* 807b (with a parenthesis before it) and *þonan* 535b.

(4) The particles *nū*, *pā*, *þær* repeated in close proximity do not give quite a pleasing sound and satisfactory sense in the texts of the editors. I have therefore looked upon these particles as correlatives, and in doing so I have had to assume parenthetical expressions in some of the passages : *nu...nu* 558-63, 573b-76, 341-2 (see 5 and the notes) ; with parenthesis in 206b-9a, 11b-17, 326-36 (see 5) ; *pā...pā* with parenthesis in 738b-43 ; *þær...þær* in 838-42. Cook has correlatives : *þæt...þæt* in 258-9.

(5) Weighty DA D, E and A verses of the Fourth Division and those with the first or second thesis accented or both correspond in SP with a heightened feeling : cp. 458a, 471a, 609a, 717a, 718a, 811a ; cp. Beow. 109a, 94a ; so these do not begin a thought anywhere in SP (cp. 608-9 and 810-1 in my text). But in Cr. I they seem to do so often : cp. 9a, 92a, 154a, 306a, 335a (see 4 above), 362a, 367a, 342a (see 4), 370a. The use of these verses serves as a noticeable distinction of Cr. I from SP. But though usually there is a stop in Ms. before such a verse, the poet's ideas do not really seem to stop there. On the contrary, the preceding arguments or ideas seem to lend to it the weight that it has and to contribute to the intensity of feeling generally shown in it. It is for the purpose of bringing out this fact that I have generally put a semicolon before such a verse unless otherwise connected (cp. 3 and 11 341-2).

(6) Parentheses have been used where ideas, explanatory or emotional, come in before the completion of the main sentence : cp. 364, 805b-7a ; Cook uses these on some occasions : cp. 13b, 443b-446.

(7) Grein-Wülker marks off by a comma every subordinate clause from the main sentence, and Cook follows except in the case of object-clauses. As in the punctuation my idea is to look upon



the text as a whole and to indicate the different phases of the ideas as they come one after another, my marking has rather been different from theirs as I would allow the action of the verb to pass freely to the object-clause, to be modified by the following adverbial clause and would allow a substantive or the like to be freely qualified by the following rel. adjectival clause or clauses. I usually mark off the appositional, final and consecutive clauses (except where the latter are seen to be derived from the dat. infin.), and generally also, with some exceptions here and there, temporal and causal clauses, especially where they are introduced by *forþan*, *siþþan*, *ærþan* and the like.

Thus, in dealing with the punctuation I have approached it with a view to bringing out the evolution of the bigger ideas of the poem rather than minor grammatical categories and functions. Cook's punctuation reminds us of Sievers' article (in *Angl.* vol. I, pp. 573-81) reviewing Zupitza's edition of the *Elene*. Sievers says (p. 581): "Ich möchte glauben, dass der lange bei uns eingebürgerte name der apposition für diese fälle uns zu einer zu mechanischen auffassung jener stilistischen eigentümlichkeit zu verführen geeignet ist" . . . . "Durch die setzung der kommata wird der der alliterationsdichtung so eigentümliche flüssige character des satzbaues zerstört". In fact, the matter has been pursued in such a mechanical manner that it is necessary to discuss certain stylistic features involving the use of what are commonly called 'appositions'. I shall first confine myself to the discussion of those in *Cr. II*, so that when we come back to *Part I*, some of the stylistic differences between the two parts may by the way be made clear.

The appositions in the following are clear enough :

- |         |                 |                         |
|---------|-----------------|-------------------------|
| 797b-8a |                 | "3ehyreð cynin3 mæðlan, |
|         | rodera ryhtend" |                         |
| 862b-3a |                 | "sundhen3estas,         |
|         | ealde yðmearas" |                         |

So, 679b-80a, 680b-1a, and other cases.

But the punctuation in the following will present a problem of some difficulty :

- |            |                      |                     |
|------------|----------------------|---------------------|
| 775b-776a  |                      | "wið sceaþan wæpnum |
|            | laþra ly3esearwum"   |                     |
| or 732b-3a |                      | "cynin3 inne 3ebond |
|            | feonda foresprecan". |                     |











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only begotten son, coeternal with his own Father, ascended". In all these cases the comma seems to me illplaced; comp. Cook's punctuation of 474-5.

These considerations should be combined with that of a noticeable fact that, whereas very often the first half partly repeats, partly supplements, some idea contained in the preceding second half, the main sentence is mostly to be gathered from the consecutive second halves taken together. The following have remained free from punctuation:

472b-3		"He him fæ3re þæs lean æfter 3eaf"
	leofum 3esiþum	
479b-80		"þæt eow æfre ne bið "3odes onsien."
	þurh 3ife mine	

In these cases the first half qualifies some idea of the preceding second half: cp. *him*: *leofum 3esiþum*; *ne bið*: *þurh 3ife mine*. So in 709b-10, 625b-6, 619b-20.

681b-2	(with Cook's punctuation)	"swa se waldend us, 3odbearn, on 3rundum his 3iefe bryttað";
--------	---------------------------	---

but comp. *waldend*: *3odbearn*; *us*: *on 3rundum*

759b-60	(Ck's. punctuation)	"he his aras þonan, hali3 of heahðu, hider onsendeð";
---------	---------------------	--

but comp. *he*: *hali3*; *þonan*: *of heahðu*. The true translation should be "He, the holy one, will dispatch his messengers hither from those regions above." So, we find that this punctuation is entirely misleading. The lesson that we derive from these enables us to get the meaning of some of the similar lines:

742b-3	(Ck.'s punc.)	"þa wearð bur3warum, ead3um, ece 3efea æþelin3es ple3a";
--------	---------------	---

the prose order should be "þa æþelin3es ple3a wearð ead3um bur3warum ece 3efea."

684b-5		"þy less him 3ielp seeþþe þurh his anes cræft ofer oþre for3";
--------	--	---

This should be translated: "lest vainglory shown above others, on account of the excellence only his, injure him". Also comp. 486b-7 and 489b-90 (see Ck's punctuation which is correct here, and comp. with Gr. Wülker's).







Let us now look at 621b-3, and see what a great harm Gr-Wülker's and Cook's punctuation does here :

wunian in 3ewinne feondum to hroþor	“on þære þu scealt yrmþum lif3an, 7 wræce dreo3an, fusleoð 3alan, etc.”
--	---

Lines 621b and 622 become isolated from one another as a result of this punctuation. The real solution of the difficulty may be the putting of *fusleoð 3alan* in a parenthesis; but it should be considered that these are really instances of parallelism which is to be discussed now.

Parallelism is seen in lines in which the first halves are often repetitions, of course, with some supplementary idea in them :

606b-9 æþelast tun3la heofoncondelle dreoseð deaw 7 ren, . . .	“sunne 7 mona eallum scinað hæleþum on eorðan, . . . du3uðe weccaþ” ;
---	--

We should note the D verses in the first halves which are hardly necessary for the bare sense, but which are apparently intended to heighten the feeling, the highest effect being achieved in 609a (see below on style). So, in lines 692-4a, 656-8, 850-3, in which the heightened effect of 693, 658 and 852-3 should be noted. We find the same thing in the following also in which the idea runs from the second half to the following first :

668b-70a hlude fore hæleþum 3leobeam gretan” ;	“sum mæ3 fin3rum wel hearpan stir3an
--	---

so, in 724b-26a, 732b-4a, 805b-7a, 844b-7a, in all of which the verse or line tingling with heightened feeling ought to be noted. In all these cases the main idea can be gathered from the second halves alone (if of course the introductory first half be added to them where necessary, e.g. 692), without taking into consideration the corresponding first halves. But the poet's art of parallelism seems rather defective in some cases. For example, in 829b-31 *onfon* 830a has to be taken over with the idea of the second halves, in 625b-6 *scealt* 626a and in 840b-2 the first half 842a, in which the grammatical anomaly in *leofra* is to be explained by the poet's predilection for parallelism; we should note also the effect of heightened feeling in 830-1 and 842,



Now, we come to instances of parallelism in which both the halves are necessary for the sense, but in which cognate ideas only are represented on the same side of the lines. In the following the idea of the second halves is sublimated, so to speak, in a subsequent first half verse :

551b-4		"wel þæt 3edafenað
	þæt to þære blisse	beorhte 3ewerede
	in þæs þeodnes bur3	þe3nas cwoman
	weorud wlitescyne, . . .	3ese3on wilcuman"

So, in 554b-6, 583b-5, 785b-89, in which the weighty character of the lines, 554, 556, 585 and 789 should be noted. It is worth being observed that *hali3 of heahþu* 789a (*hali3 from hrusan* 658a, 746a, 499a) should in fact belong to both halves of the preceding lines though it has escaped the punctuation of the editors, and that as such it comprehends in itself the entire sweep of ideas in them ; cp. also 519, 516.

It will be thought that repetition in the first halves of the following has been resorted to simply to achieve the effect of heightened feeling :

456-8a	"ð a se bre3 mæra	to Bethania
	þeoden þrymfæst	his þe3na 3edryht
	3elaðade leof weorud"	
531-2	"3esæt si3ehremi3	on þa swiþran hand
	ece eadfruma	a3num fæder"

Here evidently the dative in *fæder* is in attributive relation to *hand* ; cp. 464-5 (see above and also below). Comp. also 514-6, 686-8a. But in the following there is something supplementary in the very repetition :

768-70a	"þy læs se attres ord	in 3ebu3e
	biter bord3elac	under banlocan
	feonda færsearo" ;	

so 506-8a, 517-9, 577-81a, in which the relative cause 580b-1a can easily be referred to its antecedent *folc* 579b without any necessity for punctuation. In this instance as in most of the above we find the idea running from the 2nd half to the next first half. So also in the following we find parallelism among pairs of the second and the following first halves taken together :





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451b-3a

in middan<sup>3</sup>eard  
in Betleme",

" þætte sunu wære  
meotudes acenned

in which there is very little repetition ; so ll. 581b-3a, 674b-6a, 763b-5, 508b-10a, 618b-20, 699b-701a.

From these considerations we derive some clue to the meaning of ll. 744-48a : we think, first, that *heortan 3ehy3dum* 747a should not be in apposition with *hlypum* 747b (see Go. Trans.), secondly, that we have quite parallel ideas in 744-6a and 746b-8a, so that *heortan 3ehy3dum* should mean "meditative heart" as compared with *3rundum* 744a (see note).

There are lines in which two aspects of an idea are evenly balanced on the two sides, sometimes with very little repetition : cp. 523-5

"Wile eft swa þeah                      eorðan mæ3ðe  
sylfa 3esecan                      side her3e etc." ;

so in 561-3, 703b-5a, 709b-11, 857-8.

There often occur combinations of a line and a half in which the first halves taken together denote a prominent part of the idea :

639-40a      "Wæs þæs fu3les flyht                      feondum on eorþan  
dyrne 7 de3ol", so 803-4a, 816-7a, 832-3a, etc.

So, in the following the first halves bear the prominent aspect of the idea with little or no repetition :

664-6a      "sumum wordlaþe                      wise sendeð  
on his modes 3emynd þurh his muþes 3æst  
æðele 73iet" ; similarly, 533-5a, 468-70a (see Ck.'s punctuation).

But in the following we find repetition in the second halves :

571-3a      "Wile nu 3esecan                      sawla ner3end  
3æsta 3iefstol                      3odes a3en bearn  
æfter 3uðple3an"  
512-3      "Nu 3e sweotule 3eseoð                      soðne dryhten  
on swe3l faran                      si3ores a3end".



In these cases we may do without punctuation without possibility of mistake, but a comma at the end of the first line in the following destroys the sense :

696-7            "He is se soðfæsta            sunnan leoma  
                     en3lum 7 eorðwarum       æþele scima ;"

I should translate this as "He is the luminous sun, the bright splendour, just to angels and the dwellers of the earth". The dat. in *en3lum 7 eorðwarum* is governed by *soðfæsta* in the preceding first half ; cp. 531-2.

It should be observed here that the parallelism noticed above usually confines itself to the limits of a particular clause and that the constituents of a different clause should not be drawn into any connection with those of the preceding one, though the order of arrangement usually remains the same ; cp. 752-5 and see Cook's punctuation of *l.* 729.

Though the necessity of achieving the effect of heightened feeling and, in some cases as in the above, of beginning a sentence or clause with the first half divides our attention between the first and the second halves, it must be noted that as a rule the second half verse should run on to, and be taken in immediate connection with, the following first half (cp. 639b-40a, 664b-5a), so that any idea of the couplet form of verse with balanced antithesis such as the above might give rise to, is not at all applicable to SP ; (cp. Andr. 31-32, 126-33).

cp. 662-3            "7 eac moni3fealde            modes snyttru  
                     seow 7 sette                3eond sefan monna".

A fresh element is added here to the second half verse by the following first half ; cp. also 482b-3a, 486b-7a. But in the following the first half is partly repetitive, partly supplementary :

462-3            "þær him tacna fela            tires brytta  
                     onwrah wuldres helm       word3erynum"  
                     464-5, 474-5 (see above).

Sometimes, however, an idea consisting of an entire line (occasionally two, cp. 861-2, 483-4, or even three lines, cp. 752-4) interposes between the second and first halves thus connected :



cp. 858b-60a

“þa us help bicwom  
 þæt us to hælo hyþe 3elædde  
 3odes 3æstsunu”, 833b-5a, 712b-4a, 811b-3a (Ck. puts  
 a semicolon after 811b), 458b-60a, etc.

Sometimes, in place of the epithet of the following first half we find a rel. clause as in 835b-7. There is parallelism noticeable in 864-6

“Utan us to þære hyðe hyht staþelian,  
 ða us 3erymde rodera waldend,  
 hal3e on heahþu, þa he heofonum asta3” ;  
 so, in 642-44.

In these cases 866a and 644a respectively may be considered as parallelistic to the rel. particle in the first half of the preceding line and as such may be regarded as repetitions, as in the above, with of course some supplemented notion, for the achievement of the effect of heightened feeling. Strictly speaking, the idea of 643a has been expanded in 644, as in 653 that of 651a (in 651-53).....For similar expansions compare 646-7, 654-5, 648-50a, 865-6.

Finally, it is worth repeating what has already been said above, namely, that in many of the lines of Cr. II the bare sense can be gathered, (though in some of the cases of parallelism the introductory first half has also to be taken into consideration), from the second halves alone; cp. 751b-55, 744-50.

Now, it is important to bear in mind the chief distinction between the two parts, namely, that, whereas, as seen above, the thought flows mainly from the second to the following first half in Cr. II, in Cr. I it runs from the first to the second in the greater number of the verses: cp. Cr. I. 4-10, 27-34, 392-402, 422-28, and many other passages. The idea does often no doubt stop at the first half, and then it flows from the following second to the next first half for lines together as in 61a-66, 82b-87a, etc., but the poet's attention seems devoted to a plain portrayal of the ideas without any attempt to heighten feeling with the help of repetitions and parallelisms as in Cr. II. So, the poet of Cr. I is rarely seen embodying the bare idea in the consecutive second halves and reserving the first halves for appositions, additions, repetitions or embellishments.



Traces of parallelism can be seen in 368b-9, 408-9, 414b-5, 290b-2a, 280b-1, etc. The nearest approach, that we can think of in Cr. I, to the Cynewulfian parallelism is seen in 177b-9a, 109-11, 355-7a; but we certainly miss the Cynewulfian effect of gradually heightened feeling, and the following, I think, would have been quite otherwise in the hands of Cy. : 230-32, 284-6, 301b-3, 335b-6.

The punctuation of the appositions, therefore, does not present any difficulty in Cr. I. There is nothing here compared with the complexity and suggestiveness of those of Cr. II. The following will serve as the most analogous examples that Cr. I is capable of showing : 92b-3a, 140b-1a.

Cr. I also differs from Cr. II in having in a few cases the idea of a whole line compressed within the scope of a following first half : cp. 17a, 98a, 235a.

There are also expansions here, but they demonstrate the dissimilarity of Cr. I with Cr. II : cp. 45-6a, 435, 437-9.

### THE GENUINE WORKS OF CYNEWULF

John M. Kemble (in *On Anglo-Saxon Runes in Archaeologia* 28, 360-364. 1840) first discovered that the runes in the poems *Elene*, *Crist* and *Juliana* spell the name of Cynewulf, and so Jacob Grimm in his edition of *Andreas and Elene* (1840) pointed out the same fact with reference to the runes at the end of *Elene*. It was only late in 1888 that Napier (*Academy* 8, Sept. 153, also Haupt's *ZDA*, pp. 70-3) found in the Vercelli Ms. folio 54a, immediately after the poem of the Fates of the Apostles which concludes in folio 53b, a fourth runic passage which he then declared to be the lost ending of the Fates of the Apostles.

It was on the above mentioned discovery that Kemble attributed the whole of the Vercelli and Exeter Book to Cynewulf, and probably the same idea continued rather modified in the ascription to him of the whole of the *Crist* even till the beginning of the 20th Century. But scholars have been more and more inclined to take a more rational view of the matter, and to regard only those poems to be by Cynewulf at the end of which we find the runic signature. But even here there has been a diversity of opinions. For example, Sievers (*Anglia* 13, p. 24) points out that F. Ap. has been already concluded with a prayer at l. 95 and that with the runic passage it would have a



double ending; so, he comes to the conclusion that the runic verses probably belonged to another lost poem of Cynewulf. But it should be noticed, first, that in Jul., Cr. II and El. the sections containing the runes come really after the poems proper have been finished; cp. the word "Finit" at the end of line El. 1235; secondly, that the repetition in 107ff (i.e. at the end of the verses containing the runes) of the prayer for help in Fap. 88ff is not without its parallel in Jul. 695bf and 715bf. On the other hand, a powerful section of scholarly opinion inclines to the idea that Fap. is too fragmentary to form an independent poem of the author, and that it forms the epilogue of the Andreas (Trautmann and his followers, Sarrazin and others).

I have already shown in my "Cy. and the Cy. canon" that it can be regarded as a poem complete in itself, which undoubtedly it is, and that the Andreas cannot have been written by Cynewulf.

So the infallible test of the position of the runic passages enables us to know which are the genuine and undoubted poems of Cynewulf. These are Jul., El., and Fap., and as the runic passage (ll. 779-866) occurs also at the end of the second part of the Crist, naturally the strong predisposition should be to associate it with the 2nd Part. This, as pointed out by Blackburn (*Anglia* 19, 90f) and Trautmann (*Anglia* 18, 382-8), is supported by the Ms. evidence of a space of two lines after l. 866 and three semicolons and arrows and a whole line of capitals with which l. 867 of Cr. III begins, while usually a paragraph ends only with one colon and arrow, the next paragraph begins with only one word in capitals, and a space of only one line or none intervenes between one paragraph and another, and also by the fact that the materials of these lines are drawn from the same sources as the entire body of Part II is (namely the 29th Homily on Ascension by Gregory the Great). Bourauel (B.B.A. II. p. 123) points out that immediately after using Gregory's idea of "Desideria . . . . . patrem habemus" the poet brings in in 756-782a (see notes on ll. 756-7) the idea of Ps. 90, 1-6 "qui habitat in Auditorio Altissimi . . . . . non timebit . . . . . a sagitta, a daemonio meridiano." This, as he says, demonstrates the immediate connection of lines 779-866 with the preceding lines. But manifestly because this runic passage contains a description of the last judgment, it was formerly placed at the beginning of the third part (Gr. Wülker, Cremer) the propriety of which is doubted by Sievers (P.u.Br.B. XII, p. 456). But the strong evidence of the Ms. has been accepted by all, and the second part of the Crist with the runic passage has been regarded as Cynewulf's genuine production.



The question now arises, whether the first part also should be Cynewulf's, for the two parts may be attributed to him on the same ground mentioned before. Brushing aside the long continued traditional view, which was resumed by Cook, of the Cynewulfian authorship of the whole of the Crist, we come across a very recent one held by K. Sisam in 1932 (in "*Cynewulf and his Poetry*" P.B.A. XVIII). He says: "Perhaps the best reason for keeping an open mind about Cynewulf's authorship of the Advent is that its beginning is lost etc." If, however, on literary grounds Crist I is to be attributed to Cynewulf, it should not certainly be regarded as one of his genuine poems. For Crist I stands in the Ms. in the same relationship with Crist II as the latter does with Crist III. Before l. 440 (of Crist II) which begins with a whole line in capitals (see my text), there is an empty space of two lines, which has been already referred to by Blackburn and Trautmann, and l. 439 (of Crist I) ends with a colon and dash, followed by the word "Amen : 7". So, all reason would point to the conviction that the three parts are separate pieces, and the connection shown by Dietrich to exist among them (Hpt. ZDA. 9, 134-214) defended by Cook (Christ, Intro pp. xvi-xxv) has been proved to be rather flimsy (cp. what Trautmann says on 'das dreifache Kommen Christi', Angl. 18, 383-4, and what Blackburn says on the "different subject matter" and "difference of method" Angl. 19, 91ff). So, we must say that the genuine works of Cynewulf are only four:—Juliana, Elene, Fates of the Apostles and Crist II (i.e. lines 440-866). With reference to the possibility of attribution of Crist I to Cynewulf, see above and also below.

Mr. Sisam has made very valuable contributions to the interpretation of the runic passages in Cynewulf and to the removal of all abstruseness and obscurity generally associated with them. I can scarcely resist the temptation of quoting from him. In answer to the question "Why did Cynewulf take pains to record his name?" he says, "The desire that moved him appears everywhere in the Latin writers of his time.....it is the desire to be remembered by name in the prayers of others. This does not depend on interpretation, for Cynewulf says so expressly twice in FAp. and again in Juliana: 'to remember me by name in my need'." Again he says, "He might miss his purpose, which was no less than his own salvation, if he puzzled the simplest mind about his name." "Now *EWU* does not really mean 'sheep'; it means 'female sheep' and that Cynewulf should picture himself on the Day of Judgment as a *ewe* is plainly ridiculous." "I conclude that with Anglo-Saxon common sense he was content to let *cen* and *yr* be what they are—simple letter names



that would serve as warnings of less obvious letter names that follow."

If, then, this prompted the signature at the end of the poems, namely, the desire to be remembered in the prayers of others for his own salvation, and we can see from Juliana 695b-701a, 715b-24a, Fates of the Apostles 88-95, 107-114, how earnest he was on the matter, is it really to be supposed with C. F. Brown (Eng. Stud. Vol. 38, pp. 196ff) that these passages are impersonal? On this Mr. Sisam says "There is good reason to believe that Cynewulf was thinking of himself when he signed his name." Brown probably thinks that the impersonal character of the Juliana and Crist II and Fates of the Apostles passages is self-evident, because the former two deal with the description of the judgment day and the last has the line 99 "eorlas þæs on eorðan brucaþ etc"; so, he goes on to disprove all personal reference in the Elene passage. "With the beginning of the rune lines, it will be noted, Cynewulf turns abruptly from the first person, which he has used uninterruptedly from the beginning of the Epilogue (El.); nor does he speak again in the first person during the remainder of the poem". This might be said of the runic passage in Crist II in which it appears detached from what goes before and also perhaps of that in Fates of the Apostles (see below), but to think that lines "3eomor hweorfeð etc" 703bff of Juliana and, even more so, lines "cnyssed cearwelum C. drusende etc." 1257ff of El., were to be detached from the preceding goes against what we know to be the stylistic characteristics of Cynewulf (see below).

We shall first of all have a look at the runic passage of Fates of the Apostles and then consider how far those in Juliana and Crist are impersonal. The runic passage in Vercelli BK. folio 54a with Napier's restoration and Sievers' (Anglia 13, 1-10) arrangement is as follows:

"Her mæ3 findan  
se ðe hine lysteð  
hwa þas fitte fe3de.  
eorlas þæs on eorðan brucaþ;  
woruldwuni3ende :  
ur on eðle,  
læne lices frætewa,  
þonne cen ond yr  
nihtes nearowe :  
cynin3es þeodom.  
hwa on þæm wordum wæs

foreþances 3leaw,  
leoð3iddun3a  
Feoh þær on ende standeð :  
ne moton hie awa ætsomne,  
wynn sceal 3edreosan,  
æfter tohreosan  
efne swa la3o to3lideð.  
cræftes neosað  
on him nyd li3eð,  
Nu ðu cunnan miht,  
werum oncyði3"



To this reading it should be said, first, that the Ms. readings are *standaþ* (it is quite possible that *feoh* was conceived as in pl. number, cp. Cr. II. 604b-5a), *neotað* (*neosan* in the sense of "visit, find out" is used with persons or places, and in the sense of "find out by enquiry" is followed by a clause, see BT.) and secondly, that Napier read *swa* (not *þonne*) in the obscure part of the folio.

Retaining what we can read in the Ms. and what Napier read, with, of course, Sievers' other emendations, I would read the lines as :

"Her mæ3 findan	foreþances 3leaw
se ðe hine lysted	leoð3iddun3a
hwa þas fitte fe3de :	F. þær on ende standaþ
eorlas þæs on eorðan brucaþ,...	ne moton hie awa ætsomne
woruldwuni3ende ;.....	W. sceal 3edreosan
U. on eðle,	æfter tohreosan
læne lices frætewa	efne swa L. to3lideð ;
swa C. 7 Y.	cræftes neotað
nihtes nearowe.....	on him N. li3eð
cynin3es þeodom.	Nv ðu cunnon miht
hwa on þæm wordum wæs	werum oncyði3.

The points to be noticed in this passage are the following :—(1) The very beginning and end of this passage serve as a direct contradiction of Brown's proposition. The poet definitely says that the reader is to find the writer of the piece here, but does he mean that only the name is to be found here and not the person? (2) "eorlas .....woruldwuni3ende" is of course there a general remark; but it is rather incidental and parenthetical, brought in by the necessity of using the rune F. which is apparently used in the sense of "feoh, wealth" as the pl. number in *standaþ* signifies, though the fact that the letter F. stands at the end of the name is also hinted at. (3) "æfter.....frætewa" is translated by Sievers....."Zerfallen wird des leibes vergänglichhr schmuck". Now of "tohreosan" Napier read only *to(h)*.....; if the word is really "tohreosan" then its subject should be either a 'building' or 'human body or flesh' cp. B.T. and the Suppl.). Hence, here it should mean 'to decay, rot away' (See B.T. S.V. II) and should have for its subject 'human body' (cp. "Beoþ þa lichoman tohrorene 7 to duste 3ewordene" Wulfst. 263,9). Therefore, 'læne lices frætewa' should mean 'transitory, well decorated body'; cp. 'mæгна 3eryno' Cr. II. 603b which should mean 'mysterious abilities'; so 'wyrda 3eryno' El. 589a, 'eardes uncyðþu' Jul. 701a, see my notes on I. 7 below. Hence also, 'eorðan frætwa'



Cr. II. 805a should mean 'the decorated earth'; see notes below. (4) Except the one mentioned before and the runes L, W and N which, of course, stand for *la3u*, *wynn* and *nyd* respectively, all the other runes, namely U, C and Y stand only as the letters of the name, and of these U serves, probably in this context, only as a variation of the sound of the preceding rune W (see below). Thus regarded, it will be seen that only the runes C and Y stand here for the poet, the others being more or less closely interwoven in the text (see notes). (5) Thus the lines "W sceal.....peodom" are entirely personal. They should be translated: "Our joy in land must fail, afterwards the transitory body must rot away, even as water glides away (cp. Fap. 93-5; see below); so, C and Y make use of art at night anxiously, (because) distress lies on him (leading him to) the service of the King." (cp. Cr. II. 756b-7a; see below). This reminds us of El. 1236-9a:

"þus ic frod 7 fus  
wordcræft wæf  
þra3um þreodude  
nihtes nearwe".

þurh þæt fæcne hus  
7 wundrum læs  
7 3eþanc reodode

In Fates of the Apostles the meaning therefore may be that the poet resorted anxiously at night to poetical composition or literary art as a means of self-edification, preparatory to his approaching departure for "eardes uncyðþu" Jul. 701a. We feel that the expression "nihtes nearowe" is more earnest in the Fap. than it is in the El. passage when we take into consideration the general tone of gloominess prevailing throughout the whole of Fap. Compare how the poem begins: 1-2a. Fap.

In Elene, on the other hand, a self-conscious tone of artistic pride becomes rather too plainly manifest through that of assumed humility. Compare Fap. 93-5.

"eardwic uncuþ  
læt me on laste  
wælreaf wuni3ean

ana 3esece,  
lic eorðan dæl  
weormum to hroþre"

Compare also Fap. 109b-114, Cr. II. 804b-7a (see notes), Jul. 696-701a, 722-4. Fates of the Apostles, as I have shown in my "Cy. and the Cy. canon", is characterised by the sweetest harmony that we find in the Cynewulfian periods (see below) and is filled with the mellow grandeur of sad thoughtfulness and reflection; so it



appears to me to have been the last composition of the poet.

We have seen above that in the Fap. runic passage the runes C and Y are representative of the poet; so are they in the runic passage of Elene, the others being more or less interwoven with the texture of the lines in the passage. In the passage of Crist II, however, the three runes C Y and N (see below, notes) and in Juliana all the runes are represented as each going forward and receiving the judgment as the poet considers himself led to it. Compare the singular number in "3eomor hweorfeð C.Y.J.N." Jul. 703b-4a, "L.F. beofað" 708b and also in "synnum fah E. W. 7 U." 705b-6a. The plural number in "acle bidað" 706b, on the other hand, seems apparently due to the desire to achieve the effect of assonance with 'fah' 705b (see below on style) which however Trautmann would turn into 'fa' to fit it to his theory (cp. the grammatical anomaly in 'leofra' Cr. II. 842a; see above). It is worth noting that, apart from the fact that the idea of the judgment in itself pre-supposes the presence of a great multitude, there is no mention of 'moni3' or a multitude in the Juliana runic passage; neither is there any break in the sense or in the grammatical structure to point to the idea of the poet having dropped the personal reference. On the other hand, though each of the runes C. Y. and N. is nom. to 'hweorfeð', it seems natural to conceive it as in apposition to 'ic' 701b, Cp. Crist 18-20. In the Crist II passage, however, the 'moni3' 795a or multitude waiting for the judgment is mentioned rather subsidiarily (see the notes), and the idea of the poet himself (in the shape of the runes) receiving the judgment is made prominent.

But it should be noted that though both in Crist II and Juliana the poet conceives himself led to the judgment and the letters of his name as cowering and trembling on hearing it pronounced, the personal note is not so definite in Cr. II as in the other poems. In this poem it is more or less vague and general. He laments that the delightful well-decorated earth,—the wealth of which, enclosed as it is by the sea, has been for a long time ours—will be gone when the adornments must burn in fire (ll. 804b-8a) at the time of the judgment. It should be observed, first, that here is no reference to Lindisfarena e, the "lond flodum bilocen" of Trautmann; secondly, that this passage, especially the expression "eorþan frætwa" 805a, testifies to the poet's intense love of the earth, rich with the fields of corn (cp. ll. 606b-611a) and surrounded by sea, and shows that a priest or a monk,—whatever he was,—he had a marked interest in the world around him. Cp. also 811b-14 "the flame, the greediest of spirits, will proceed onwards, pitilessly consume the old treasures



which men before have possessed etc." But we do not come nearer to his own person in this poem.

In Juliana he speaks more intimately of his own self; cp. Jul. 695b-701a in which he expressly laments that his soul will part from its beloved comrade, the body, and will go to an unknown land. The expression "sibbe toslitað sinhiwan tu micle modlufan" shows that he loved the body. Though we have a similar passage in Cr. II 818-20a, it does not reveal any personal feeling like that in Juliana. Further, it should be noticed that he speaks of himself as sinful in Jul. 709b-10a 'sar eal 3emon synna wunde,' 712b-3 'wæs an tid to læt þæt ic yfeldæda ær 3escomede' and also in Elene. But excepting in Cr. II 792a 'þe ic ne heold tealā', 794a '3eseon synwraece', 799b 'wace hyrdon', the poet hardly ever speaks of himself as sinful, and whereas in Juliana (696, 716, 721) he prays for his own help, here we find him giving instructions to his friends (Cr. II 756-7, 815 ff.) and animated with a spirit of vengeance in his zeal as a militant ecclesiastic (see below) against "the great powers of the world", i.e. the then heathen rulers who persecuted the Christians, and saying that they must for a long time endure dire retribution (Cr. II 825-31); cp. also 838-847a and see notes on 826 and 842. (See further below). From all these considerations it seems natural to conclude that a great change in the mental outlook of the poet intervened between the compositions of Crist II and Juliana, and that the former is a work composed in his immature years.

The work of his maturity must have been Elene in which he speaks of his youth gone and of himself as quite an old man 1263b-69a. Here he speaks profusely of his sinfulness 1242bff, and we must note there is no mention of it in Fates of the Apostles where he is more earnest (see above). In Elene he takes a more sober view of the destruction of the world (cp. Swa þeos world eall 3ewiteð Jeac swa some þe hire on wurdon atydrede tionleg nimeþ El. 1276b-8), though he does not fail to throw the heathen persecutors (El. 1298, cp. Juliana 211a) into the worst torment.

So, whatever the dates, the order of composition of the poems was, I think, the following:—Crist II, Juliana, Elene, Fates of the Apostles. The linguistic-metrical proof of the lateness of Elene is furnished by the metrically required want of syncope in *modcwani3e* El. 377b and of that of Fates of the Apostles by 'þeodom' (in *cynin3es þeodom*, Fap. 105a) which must have '-dom' reduced to a suffix, needing no accent, as it is used in an SAla varse (cp. Fap. 105a in Krapp's edition, who prints '-dom' with a long vowel) as the 2nd arsis. (See my *Cy. And The Cy. Canon*, pp. 3, 24, 28, 125).



## CYNEWULF AS A POET

Monastic seclusion and renunciation of the world forms the underlying motive of Old English Christian Poetry, as G. Ehrisman (P. U. Br. Beitr. Vol. 35, pp. 229-30) says, cp. Gu. 769-790. The thing, however, that, apart from prayers and devotional exercises pertinent to this sort of life, is seen very prominently in it is "the New Testament conception of the struggle between the higher and the lower natures in man" (A. R. Skemp, *Modern Philology*, Vol. 4, p. 465) ; cp. Gu. 85b-9.

weardas wacedon  
 en3el dryhtnes  
 Nalæs hy him 3elice  
 in his modes 3emynd

"hine twe3en ymb  
 þe 3ewin dru3on  
 7 se atela 3æst.  
 lare bæron  
 mon3um tidum"

This however did not remain confined to mere mental introspection as it would appear in this particular passage. Skemp (quoted above, p. 457) says "By the time of the Fathers had arisen 'the doctrine of a satanic empire in rivalry with the celestial.....the evil spirits may be the weaker side and suffer defeat, but they go about enlisting wicked men, and seek thereby to replenish their host' (cp. Grimm, *Teut. Mythology*, Vol. III. pp. 989-990). This forms the most predominant conception in the religious ideas of the Anglo-saxons, namely, a satanic empire in rivalry with the divine. In *Crist I* we find the prayer that "the hellish destroyer should fall down into the pit of hell and that thy handiwork arise and come to the heavenly kingdom from which the black spirit seduced us" (Cr. I, 264b-70a). The Saint Guthlac finds himself opposed in the course of his saintly life by a host of "deofla deaþmægen" (Gu. 866ff). The devil appears to Andreas (1360-85) when the Marmadonians fail to injure him. So in *Beow*, 1743b-44 "bona swiðe neah, se þe of flanbo3an fyrenum sceoteð". From these cases it is clear that to the Anglo-Saxons the devils, who rose from hell, had an independent existence of their own and came to persecute and torment honest and good people, urged by sheer malice given rise to by their own miserable condition (Jul. 362bff), whenever anything



good or for the salvation of the soul was attempted. The idea of their 'enlisting' wicked men does not at all appear in Guthlac, where the saint is always fighting with these rather shadowy beings; it appears however in Andr. (see above), but as the explicit object of Andrew's adventure was the rescue of Matthew with hardly any underlying motive of a struggle against the Evil Principle (see below), the devil in Andreas appears no better than as a mere mannerism.

In Cynewulf, however, we find the idea of "a satanic empire" fully developed. The spiritual world of Cynewulf's poetry is dominated by the presence of two great, but contradictory, powers, namely, Christianity and paganism, or, as Cynewulf would like to call them, powers of truth and light, on the one hand, and powers of falsehood and darkness on the other, and as, in his poems the chief centre of interest lies in the saint's struggle for truth against the persecuting heathen chief or chiefs, he naturally identifies paganism with devildom (cp. Milton's identification of the pagan gods with the Fallen Angels). That for the human beings on both sides the mighty powers stand and carry on the struggle is clearly manifest from the poems (cp. Jul. 26b-37, 47-54, El. 205-11) and we find that the Evil Genius is a powerful adversary of God to whom immense power is attributed, and who uses wicked men as his tools in carrying out his nefarious object of overthrowing the fair creation of God (cp. Jul. 573-7 and the devil's speech, Jul. 289-315, 461-530, 619-27a). So, man is born to struggle against the Evil Genius or the devil who sends his "poisoned darts", namely, 'feonda farsearo'. We see in Juliana how mind is the stronghold in which the holy soul equipped in '3æstlic 3uþreaf' (Jul. 387a), armed with 'hali3ne scyld' (Jul. 386b) takes its strong foothold and repulses the attacks of the devil (cp. Jul. 397-409, 382-93). It is with reference to these and similar passages that A. R. Skemp (Mod. Philology, vol. 4, 465) says: "there can be little doubt that the conflicts of the saints and devils, whatever symbolic value they may ultimately possess, were taken in an entirely literal sense in the Anglo-Saxon poems," while with reference to Crist 758-78 he says (p. 427): "It cannot be considered certain that the passage is to be interpreted literally. . . . Motive other than spontaneous warrior feeling is probable here." As a matter of fact, if we fail to take into account the idea of an underlying struggle between the two powers mentioned above, we cannot appreciate the great artistic and aesthetic value of Juliana and Elene (cp. G. A. Smithson, Univ. of Cal. Pubs. in Mod. Phil. Vol. I, No. 4). Rightly interpreted, the manifestation of the Devil in the poems is seen to be a dramatic means of symbolising the eternal struggle between the two powers, and the introduction



of the fifth Leap of Christ (in *Crist II*), not found in Gregory's 29th homily on the Ascension, is seen to be a truly characteristic addition by Cynewulf (see my *Cy. and The Cy. Canon*). It is in perfect consonance with the tone of his admonition that one may beware of the Evil Genius (*Cr. II* 746bff) towards the end of *Crist II*. The poet seems to say: "In fighting against the Jews, in fighting for the Church against the heathens, Christ died; but through that death he has conquered Death itself and Hell, and has overthrown the Evil Genius and has made glory and bliss accessible to man. So man must follow his course, fight out to the last for truth and faith in God against adverse circumstances and, above all, against the wicked promptings of the Evil Genius manifested in the external appearance of the Devil, and, if he dies in the struggle, death itself will be to him a glory." It should also be seen that the theological idea of oration, prayer etc. and those of being accepted by God and taken to heaven and of one's miseries being ended are not to be found in *Cy.*, though they are in the sources (cp. *Jul.* 647-57), instead of which we find the prayer to be defended against the weapons of the devils (*Cr. II* 773-6a, *Jul.* 662-65) and the idea of Christ being merciful after the tribulations of the world (*Jul.* 657b-61, 666-9a). Thus, the struggle against the Evil Genius forms the predominant doctrine of Cynewulf's poetical theology. It is through this struggle that one is to gain faith and wisdom (*El.* 1142b-46, 1038b-41a) and Cynewulf's poems show that a continual struggle with unyielding fortitude resulting in physical death is highly meritorious. So, I think it would be quite against the spirit of Cynewulfian poetry to interpret *Cr. II* 758-78 otherwise than 'literally'. 'Idle lustas synwunde' (*Cr. II* 756b-7a) and 'feonda fæarsearo' (*Cr. II* 770a) are to be conceived as the weapons used by the devils in the warfare, which is sought to be visualised by the poet by the juxtaposition of the abstract with the concrete (see also below).

It has become a commonplace saying in the critical literature nowadays, apparently given rise to by a kind of reactionary spirit, that Cynewulf's description of war and sea lack warmth and vigour (*Sisam*). Skemp in a note on the passage dealing with Christ's gifts to men (*Cr. II* 664ff) says (*Mod. Philol.* 4, 427) "the references to warlike qualities lack vigour—those to eloquence and music are more sympathetic." I confess I fail to understand their meaning. On the other hand, the poet seems to be particularly enthusiastic in passages descriptive of fighting (cp. how more scope has been allowed to the description of the gift of fighting, *Cr. II* 673b-76a, than to that of the other gifts) and also in those descriptive of the sea; we think of



the beautiful ending of Juliana in which the departure of the saint to the everlasting joy "*þurh sweordsle3e*" Jul. 671a is contrasted with the miserable death of Eliseus while on a pleasure excursion on the sea; the terrible nemesis that overtook him is brought home to us by the rather prolonged description of the sea experience (Jul. 671b-82), made more fearful to us by the use of abstract epithets with complete reticence as to particulars and rounded up by the grim irony of the poet that (Jul. 683-8a)

•Ne þorftan þa þe3nss.....  
 .....  
 to þam frum3are feoh3estealda  
 witedra wenan.....  
 .....bea3as þe3on/æplede 3old".

If the sea passage is lacking in the warmth of feeling, then the following passage would be more so, and thus almost all of Cynewulf's characteristic passages, the expressions in which as a successor he was bound to take from the preceding poetry, would be considered as lacking in warmth of feeling. Let us look again how a figurative expression in the Latin ("*Quamvis adhuc rerum perturbationibus animus fluctuet*") is made into a beautiful comparison of the rough experiences of life with being tossed on the rolling waves: Crist 850-60a. The idea may have been found in the Latin literature as Ehrisman (P.U.Br. Beitr. Vol. 35, p. 226) says: "In nationalem Vorstellungskreise bewegt sich Beda, indem er an die erzählung von dem sturm auf dem see Genezarent (Matth. 14, 24, Marcus 6, 48; Luc. 8, 23, Joh. 6, 16) anknüpfend, die welt als ein wagendes meer schildert, aus dem sich die menschen an den heimatlichen strand, das himmlische Vaterland, retten." But that does not anyway diminish the vigour and effectiveness of the description in the same way that warlike epithets taken from the preceding poetry do not at all prejudice the genuineness of feeling in the representation. If it were so, the whole of Cynewulfian poetry were a piece of swollen bombast; for, as we have seen above, the main motive spring of the poetry is the idea of fighting, i.e. the same spirit of heroic adventure that is marked as the essential feature of Anglo-Saxon heroic poetry, but transferred to the spiritual world. This, however, need not necessitate the supposition that Cynewulf was in early life a warrior, but it demonstrates the highly imaginative character of his genius which, while imbibing all the features of the old traditions of heroic poetry, gives it the expression which the Anglo-Saxon Christian feeling required, and the poet, as a militant ecclesiastic of the



Anglo-Saxon church, uses the fighting spirit quite effectively, as it seems to me, in *Elene* with the idea, of course, of extinguishing the spirit of evil, and sowing the seeds of peace, in the hearts of men (cp. Cr. II 485b-88a). In my *Cy. and The Cy. Canon* I have shown that Cynewulf's poems are characterised by a high order of artistic merit and that, though he takes his materials from Latin sources, he freely avoids, modifies and adds in accordance with the requirements of art and the effectiveness of the representations. So, I have no hesitation in saying that he is the representative poet of the Old English Christian literature, and that to his poetry may be applied what W. J. Courthope says (*A History of English Poetry*, Vol. 1. p. 3) : "A great poem is, in fact, an image of national feeling." (see also below).

With true Anglo-Saxon feeling Christ is "conceived as a warrior" (Skemp. p. 457) in Cr. II 561ff, and the spirit of the *comitatus* is seen in the relationship between him and his disciples (cp. Cr. II 461). But it must be noted that in *Crist II* Christ is seen struggling as a man like other men and is definitely intended by the poet to serve as an ideal to people on the earth, cp. Cr. II 744-51a. As a matter of fact, God is never introduced in his poems though he is spoken of as 'Cyning', and the representations in them everywhere point to the idea that He is an omnipotent and omnipresent Being (cp. Cr. II 795ff, Jul. 669bff) and not an Anglo-Saxon lord, who stirs up his followers to revengeful activity against wicked people (cp. *Andreas* : see my *'Cy. and The Cy. Canon'*). So, we must say that Cynewulf's poems are essentially *realistic* : his heroes and heroines do not fight against shadowy beings, like devils, pure and simple (cp. *Guthlac*). The fight that they undertake is essentially the same as Cynewulf himself, as a militant ecclesiastic, may have undertaken against the existing remnant of hostile heathenism in his own time : cp. Cr. II 827, 842 ; see notes ; cp. Abbetmeyer in *Old English Poetical Motives derived from the Doctrine of Sin*, p. 30 : "But the hearts of unbelievers still belong to Satan. The heathen idolators of England were in the power of Satan (Bede, H.E.I. 10, 20). His demons, being half martial, attack men, or working through forces of nature, (Bede H.E.I. 17, 19) raise storms, etc."

We should also notice how Christ's suffering and death for the sake of the truth must have been always the ideal of Cynewulf's heroes and heroines, who are characterised by an unwearied, single-minded and intensive devotion to the study of the soul's welfare, and an unyielding fortitude in the face of the severest torments (cp. *Fap.*, Jul. 211ff). They remain unshaken in their principles to the last,



never pray to be saved from the persecutions, nor wish evil to the persecutors, and the work of vengeance is no business of theirs (cp. Andreas; see my *Cy. and The Cy. Canon*). Their only anxiety is that the soul may escape the pollution or perversion caused by an attack of the Devil, against whom they are constantly fighting, and this is the only thing for which they pray, but never for having their troubles removed and for being led to heaven. (cp. Crist I).

The poet Cynewulf himself, as we find it in his poetry, is overmastered by the intangible principle of abstract truth and beauty, and, indeed, he brings so much emotion to bear upon the problem of the conflict between truth and falsehood, light and darkness, that his poetry becomes characterised by a tone of the highest intensity and seriousness. His emotional interpretation of the contrast displays also a profoundly thoughtful and meditative temperament, which, however, must have been scholarly as references to booklearning and wisdom throughout his poems clearly show. Cp. Cr. II 453b 'hwæpre in bocum ne cwið' ; Cr. II 440b 3æst3erynum, Cr. II 633, El. 343-352b, 543b-4. The lines El. 547b-9a indicate that he had observed the silence and meditative aspect of a Synod. Apart from the Christian Latin literature, he may have also studied the ancient classics, maybe Virgil, cp. the elaborate similes, Cr. II 850-6b, El. 1271-6a. That he had great imaginative power is shown by his handling of the Latin sources (see above). Indeed, his imagination is so full of the abstract principle that events and ideas, as they come one after another, become suffused with a spiritual light and halo, and his verses, as they roll, are imbued with a majestic harmony, and everything, that is, is given a shape peculiarly its own.

## THE POEMS

### CRIST II

Gregory the Great's 29th homily on the Ascension (Migne 76, 1218-9) pointed out by Dietrich in 1853 (Hampts. Zs. 9, 204) remains the main source of Crist II. Cook quotes "an Ascension Hymn ascribed to Bede" (Migne 94, 624-6) and points out its similarities in phraseology to Crist I and II. To me it seems that this hymn



serves only as an illustration of the fact that Cynewulf in *Crist II* has given expression to the most popular ideas on the subject of the Ascension.

*Crist II* has been called the Ascension. It should be understood, however, that lines 547-743 are not merely expository (cp. Blackburn, *Anglia*, Vol. 19, 94). The poet here not only pictures before our mind's eye the Ascension of Christ with angels overhead and men underneath, but also attempts to show how it has been for the peace of men and angels alike and how a perpetual covenant has been entered into between God and man (581b-5). So, in his Ascension Christ is described as having conquered Hell (the devils) and freed from its clutches a mighty host of men whom he leads into heaven (see notes on 558-85). This achieves however the final consummation of the bliss of both angels and men (cp. 581-5; 738-43). Then the poet takes a retrospective view of Christ's achievements in his attempt to analyse how this blissful state has been brought about. So, he says that Christ has given us protection through his advent (587) and a choice of good and evil (586-99), evidently meaning that the dead weight of the original sin has been lifted from the life of mankind and man is free to be happy if he chooses it (see below). He had spread the earth with untold riches (600-610a) and has made man capable of enjoying them because he has taken off the curse pronounced on mankind by his very assumption of a human body (613-32) for he flew like a bird, struggling against the persecuting Jews who were instigated by the devils (Cp. *Cr. II* 636b-38, 654-58, Ed. 207b-11), to heaven and liberated human flesh from the weight of sin (cp. 633-58; note the Latin "*corpus carneum ad æthera libravit*"). Thus he has made the eternal habitation ready for us in heaven and has honoured us also with various accomplishments (*ll.* 659-85). The poet now sums up by saying that the happiness of the blessed in heaven and the peacefulness of angels and men have been secured in the same way that the creation has been adorned with the sun and the moon (686-94a). These are but God himself and the Church which endured the persecutions of the heathen rulers of the earth, but it gained in strength in course of the various Leaps of Christ, till it arrived at its fulness of power when Christ crushed the power of the devils by his Fifth Leap, i.e. Harrowing of Hell. So now heathenism or devildom, if it still prevails, is no longer so powerful (694b-743) and has lost its sting.

The remaining portion of the poem proper (744-778) is of course hortatory (cp. Blackburn, see above). The Salvation of Man



has thus been made entirely dependent on himself. He has only to follow the example of Christ, have faith in him and he will give him strength to ward off the attacks of the devils. It is this struggle alone with faith in, and devotion to, Christ that will help him to his salvation or the blissful state in heaven. The poet is so much convinced of this that neither he nor his saints pray to be led to heaven (see above).

Thus in spite of the apparent looseness of the various cogitations, the whole has in it the greatness of an epic theme and unity, and the unity is given to it by the idea of the Fifth Leap of Christ, (which is not in the Latin), or the Harrowing of Hell, which is but faintly alluded to in "De hac iterum dicit; Ascendens in altum, captivam duxit captivitatem, dedit dona hominibus". But whatever appearance of looseness of the different parts it may have is due to the fact that the poet took his materials from a Latin text which consists of a series of theological propositions with interpretations following. The poet's object is to construct a consistent narrative on the basis of those theological propositions and their interpretations without himself going into any theological discussion. He begins with the query of the Latin "quidnam fit quod nato Domino apparuerunt Angeli, et tamen non leguntur in albis vestibus apparuisse", but whereas the Latin theologian goes on to offer an explanation of the problem in "In albis autem vestibus gaudium et solemnitas mentis ostenditur" and "ascendente vero Domino, est humanitas exaltata", the poet gives only a poetical justification of the mental picture in (548-9) "*þæt him ælbeorhte englas to 3eanes in þa hal3an tid heapum cwoman*" and in 552-4a by saying "*þa wæs symbla mæst 3eworden in wuldre*" (550b-1a) and "*3ese3on wilcuman on heahsetle heofones waldend etc*" (554b-6). Similarly we see that the difficult astronomical idea in "Elevatus est sol, luna stetit in ordine suo" is avoided by the poet and in place of that we have a beautiful simile, cp. 694bff. We have also noticed how theological ideas of oration, prayers etc. are avoided in his poems (cp. Jul. 33b-7, 382-93a) his interest lying chiefly in a heroic and epic representation of the life and devotion of a saint considered as a struggle. So, Christ II also offers before us, as seen above, a heroic, and I should also think, epic, representation of the various struggles of Christ and of the bliss and happiness of both angels and men secured thereby. Cynewulf, therefore, is not a theologian but a poet, and with the finer breath of his poetic imagination he enlivens theology into something as noble and sublime as epic poetry is.

It is in perfect consonance with Cynewulf's idea of original sin,





as noticed above, that we find him exhibiting manifest joy and delight in the world, as filled with waving fields of corn, in the action of the sun and the moon and dew and rain contributing to the production of all the riches of the earth (Cr. II 604-11a). So, the earth is not to him a *carcern* (Cr. I. 25b), a *deapden* (Cr. I 344a). It is a beautiful and pleasant place abounding in lifegiving treasures (Cr. II 804b-7a) which, and his enjoyment of which, are entirely due to the Ascension of Christ (see above). For all this the poet is thankful to him (Cr. II 611b-12); but with all his devotion it must be said that the poet is not at all monastic in his outlook on life. See above on runic passages in Juliana and Fates of the Apostles; cp. the expressions, "sibbe toslitaþ sinhiwan tu| micle modlufan" Jal. 698-9a. "W. sceal 3edreosan/U. on eþle, æfter tohreosan| æne lices frætewa" Fap.

### CRIST I.

As Blackburn says, Part I is, as distinct from Part II (see above), "almost purely lyric" (Anglia 19, 93). We find the poem in Exeter Ms. folio 8a-14a. It is the first word of the first page, "Cynin3e" with a stop after it, that leads us to think that we have lost some portion of the poem at the beginning. But the lost lines are not probably many as the poem, as we have it, from line 2 to line 439 seems to be practically complete. I shall quote from Blackburn (p. 93) on this point: "It is a series of rhapsodies divided into five sections, of which the first and the last differ somewhat from the others and seem to form a suitable opening and a close". "If it were not for the evidence of the Ms., I doubt if anyone would suspect that anything has been lost..... The opening seems a little abrupt but the poem appears complete."

The memorable contribution of A. S. Cook is the discovery that the antiphons mostly found in the Gregorian liturgy form the sources of Crist I (*The Christ of Cynewulf*, pp. 71ff), and he has also pointed out that what we know as the source of Cr. II is ultimately based upon "the Breviary under the season of Ascension" (pp. 115ff). J. Bourauel (BBA, 11, 85-101) has simultaneously arrived at the same conclusion with reference to Crist I. In some cases he supplements Cook; for example, he points out (p. 101) the source of ll. 416-428 to be "o miracula, o prodigia, fratres mei; naturae iura mutantur in homine; Deus nascitur, virgo sine viro gravidatur etc." (Brev. Rom. II. Noct. Vig. Eph.) He has some



deviations from Cook and also points out that some of the expansions are influenced by the Latin Christian poets like Sedulius, Fortunatus, Ambrosius and Gregory. In some cases, however, Cook's suggestions fit better to our text than Bourauel's; for example, for "cynestola cyst, Cristes bur3lond" Cr. I 51 Cook cites "civitas Dei Summi" (p. 81) which seems better than Bourauel's "quae construitur in Coelis vivis ex lapidibus" (p. 88). On the whole, it appears to me that Cook's study, supplemented, and in some cases perhaps corrected, by Bourauel's, is a great help towards our understanding of most of the passages. What I want to show in the following is that in the case of a few of the passages perhaps both of them start with rather a mistaken notion.

Crist I has been called by Dietrich (Hpt's. ZDA 9, 123-214) the Advent, and it has been known by this title since then. Blackburn, however, says: "The first part should more properly be called 'The Immaculate Conception' since it does not deal with the events of the birth of Jesus but with the mystery of his conception and matters relating to it." But whatever the name, we cannot mistake the main underlying motive which prompts mostly the lyrics which make up the various apostrophes and, in some cases, the dialogues. It is the idea of the greatest need of the advent of the Saviour; for, the idea of the original sin, as a consequence of which men have been "eðle bescyrede" (l. 32b), lies like a dark cloud upon their lives, though they know "that he rescued the race of men when it was perverted" (ll. 34-5a). It is this that forms the basis of the various outpourings, taking the form of apostrophes to Jerusalem (50-70), to Mary (275-347), to the Trinity (378-415), of colloquies dealing with the idea of the conception (71-103, 164-213), of earnest supplications to the Saviour (104-129, 130-163, 214-74, 348-77). Of course, motives, arising from this idea, of the admiration of the immaculate conception, the mystery of the sonhood and its divinity come into play and shape the tone of the respective apostrophes or dialogues. It should further be noted that, except in the first and last, the tone of the various sections seems to be pretty well fitted to the time of the occurrence referred to. Compare how Jerusalem is asked to look about all the quarters of the heavens to see him coming (50-70), how people wondering at the conception, Mary gives the pertinent reply (71-103), how people sitting covered with smoke and darkness and enduring the dark shadow of death pray Him to come and fancy Him assuming flesh in Mary's womb, cp. 123 (104-129), how Joseph being troubled, Mary comforts him by saying that she has been honoured as his unpolluted temple, cp. 206b-9a (164-



213), how Christ is asked to come through the golden gates, i.e. Mary's womb where he is supposed to be (cp. 251), and help men, who have been betrayed by the swart spirit (269), to go to heaven (214-74), how Mary is asked to intercede to Him, who is just born (cp. 326-36), for men (275-347). So, we find that the different sections indicate the progressive stages of development beginning with the time of the conception till the birth of the Son. Hence it does not seem to be in consonance with the spirit of the poem that there should be a motive drawn from the Harrowing of Hell in 130-163 and 348-77. On the other hand, lines 141bff seem to me to mean that "in reply to their earnest sorrowful supplication, because they lay in bonds expecting him coming, it was promised to them that He would come," and to refer to the people on the earth belonging to the pre-Christian time to whom Melchisedech was "a bringer of laws and doctrines" (140b-1a) in anticipation of the coming of Christ. So, in lines 348-77 the prayer to the Son seems immediately to follow that of the preceding lines to Mary and is apparently to be supposed as coming from the admirers of the Advent, who have prayed Mary to show the comfort to them (335-40); cp. the change from "weri3um witeþeowum" (151a) to "þinra medþiowa" (361a) and "onbehtum" (370a): see notes. In 151a they are still the miserable slaves of the devils, while in 361a and 370a they consider themselves to be the servants or disciples of Christ, who is now supposed to be among them, and pray him to deliver them from the bondage of the devils. With reference to "bidon in bendum" (147a) and the devils in 363-4 one should compare lines 256-61a. Similarly, we must not suppose with Cook that lines 22-36 contain a motive drawn from the Harrowing of Hell (*The Christ of Cynewulf*, p. 79); On the other hand, that we have here a motive drawn from the Fall of Man is plainly apparent (cp. 31-32). Bourauel disagrees with him, but it must be noted that the idea of being made fit (*l.* 30) to be led to heaven (see notes) is not to be found in what either of them proposes as the sources.<sup>1</sup> The lines 378-415, concerned chiefly with the divinity of the Sonhood, sum up with the contemplation of the Trinity adored by all and with the idea that it is only through the sufferance of Christ (cp. 391b-96) that the race of the Seraphim have been in the presence of the Divine Light and glorify the creator.

<sup>1</sup> It should also be noted that what Bourauel gives as the source of 154-63 (see my text) has very little in common with the OE lines: "Veni Domine et noli tardare, relaxa facinora plebis tuae et revoca dispersos in terram suam" (Migne 781, 729).



Now it is worth noting that the idea of the immaculate conception with which the poem both begins (37ff) and closes (419ff) is ultimately connected with the idea of the rescue prayed for, that is referred to as an accomplished fact in the closing section (424), which appears to be an appropriate ending with the contemplation of the deliverance of mankind by Christ through the mysterious birth and of the joy in store for man in heaven. The introduction (*ll.* 2-49) starts with the beautiful picture of a magnificent Church on the top of a mountain, of which Christ will form the cornerstone as he comes to rescue mankind (*cp.* 2-17), and reminds him that he has been rather indifferent to the sorrowful condition of men, expecting him, who, of course, know that he delivered mankind when it was perverted (*cp.* 22-36). Thus we see that the poem, as we have it, has the appearance of completeness and of unity.

It is clear from the above that Christ's rescue has not been able to dispel the gloom connected with the idea of the original sin in the mind of the poet (*cp.* 22-36). He seems to have too living a memory of the blissful seats man has lost through the temptation of the devils (*cp.* 31-32, 268-270a) to be happy on the earth, which is to him "en3e lond" (32a) full of smoke and darkness (116), a prison (25b), a "deaðden" (344a), where he is sitting anxious and expecting the sun (i.e. Christ) to come (we cannot say how far this idea was influenced by local atmospheric conditions). The devil who seduced him has him still in bondage (147a), is torturing him (149a, 363-5a), has dissipated the flock of Christ and humiliates it (256-61a), so that "enveloped with sin, dark death's shadow" he must endure (117b-118a). There may probably be in 144ff some reference to heathen control and power (see notes), but on the whole the devil is here apparently the same shadowy conception that is so frequent in Anglosaxon poetry (*cp.* Guthlac, see above), and we note how artificial the lines 363-6 are (see below; on style). With the idea of the original sin so predominant in him there is no room for individual exertion; he must look to Christ alone for his salvation—there is no question of fighting against the terrible shadow; *cp.* 269ff. So, we find the prayer that "the hellish destroyer may fall humbled into the abyss of hell" (264b-5), that man may be led to heaven; *cp.* 30-2, 266-8, 159b-60a, 345-7, and also the contemplation at last that joy is ready for him in heaven (434-9) as a remuneration for his worship of God.

It should further be noted that in lines 326-36, of which no Latin source has been indicated (see Bourauel, p. 98) we have apparently a theological interpretation of the idea propounded in 317-



25, of which the Latin source, as pointed out by Bourauel, is "Et ingressus est per splendidam regionem, auream virginis, visitare palatium uteri; et egressus est per auream virginis portam" (Migne 78, 731). In 326-36 the idea of the identification of Mary with the celestial city (322) has been explained in as much as through her as through a "wealldor" (328) Christ has come out on the earth (329) i.e. has been born. (see above).

## STYLE

From what we have seen above of the style of the poems we can deduce further that, whereas in Cynewulf's poems we have an emotional representation of ideas with a rather excessive preponderance of abstractions, we have in Crist I a plain and bare recital of facts and ideas with no attempt whatever to bring the abstract aspects of them into prominence. A characteristic defect of Cynewulf's style is seen in the rather unforeseen turn taken by the narrative when a tempting idea offers itself and leads him to syntactical anomalies: cp. Cr. II 443, 790-3a, Jul. 74-6, 81-4, which we do not expect in the author of Crist I. Whatever emotion this poem shows is given rise to by the facts themselves.

Whereas in Cynewulf's poems the abstract aspects of ideas are emphasised by appositions and led to a climax, cp. Jul. 93-6a, 167-8, in the appositions of Crist I no particular abstract attribute is sought to be brought into prominence: cp. Cr. I 92-4, 97-9, 169-72a, 204b-6a, 224-9, and other passages in Crist I. We hardly find in Crist I anything like the prepositional appositions accompanied by an abstract notion: cp. Cr. II 568-70, 466b-7a, or verbal appositions in which the verbal idea is accompanied by the tension of feeling attendant upon the action: cp. Cr. II 503b-5 (see above), Jul. 519-20, El. 1070-71 etc., with Cr. I. 326-36, 362-6, 385-402. Negative expressions here do not possess anything like the artistic effectiveness or the satirical terseness that they do in Cynewulf's poems; cp. Cr. II. 458b-60a, 637-8, 479b-80, Jul. 605b-6, 313b-5a, 700b-1a, with Cr. I. 78, 81, 158b-9a, 219.

A DA A verse of the fourth Division or a DA D or E verse seems to begin a passage in Crist I (see above); cp. 9a, 59a, 74a, 154a, 197a, 306a, 335a, 342a, 367a, 370a. It should be noted that the use of these verses is quite different from that of those similarly constituted in SP, where such a weighty verse usually forms something like a climactic expression, so that it never begins a passage there; cp. Cr. II. 476a, 507a, 534a, 585a, 609a (cp. my text with Ck's or Wü's), 812a.



So, we may say that there is in *Crist I* nothing like the Cynewulfian period in which the fact is ushered in with an abstract or general statement, is given its fullest expression, or, if we may say so, is raised to its climax by means of epithets descriptive of its abstract or emotional aspects, thereafter toned down, and lastly wound up and concluded; cp. *Cr. II* 491-97, *Jul.* 158-63, *El.* 69-78, *Fap.* 70-4.

The devices that are used in making up the harmony of a Cynewulfian period are: alliteration, assonance, sound-variation and rhyme. *DA* verses contain the centralised expression of the chief idea represented in *SP* (cp. *Cr. II* 606b-11a), and *SA1a* and *SA2a* verses are rather short being merged in the sounds of the preceding and following expressions by means of assonance; cp. *Cr. II* 600a, 610a, 614a, 744a, also 858-60, 860ff. In *Cr. I* we do not find this: cp. *Cr. I* 279a, 301a, 341a, 366a, 436a.

In *SP* assonance binds together expressions akin to one another and often denotes emphasis and contrast; cp. *Cr. II* 558-70, 627-32, 664-5; as an effect of this Cynewulf's poetry becomes rather accompanied by thought and reflection. This device is subtly mingled with soundvariation and rhyme (comp. *Cr. II* 608-11a, 614-20 with *Cr. I* 89-95a, 385-402, 401). So, in Cynewulf we never find such a discordant conglomeration of harsh sounds as we do in *Crist I*: comp. *Cr. I* 358a *heah3æst hleofæst*, 354a *þeodnes þryð3esteald*, 306a, 175a, 154a with *Cr. II* 456a, 493a, 499a. Any ear will be struck by the unrelieved harshness of 41-2, 362-5, and many other lines in *Cr. I*. Similarly, in *Crist I* we do not find a plainer restatement of an expression full of weight and significance, which is a form that soundvariation often takes in *SP*: Cp. *Cr. I* 2-3, 5-6, 92-3. A comparison of *Cr. II* 614-20 with the corresponding expression in the Latin source will make clear the way in which Cynewulf throws an abstract and emotional colouring upon the represented matter. In the Latin the sentence runs: "quia deletum est hodierna die chirographum damnationis nostrae, mutata est sententia corruptionis nostrae" in which we find a repetition of the same idea in different words, while in the poem we find (1) an abstract and general statement: 614-5 "*þa he þa yrmðu eft oncyrde etc.*"; (2) a particular act of condescension: 616-8a "*7 3eþin3ade etc.*"; (3) the idea itself: 618b-20 "*cwide eft onhwearf etc.*". One will look in vain for this in *Crist I*.

A slight reference to nature coming as an addition of something not connected with the theme really heightens the tension of feeling in *SP* as in *Cr. II* 825b *rodoz bið onhrered*, 609a; cp. *El.* 76b-8. But there is nothing like this in *Crist I*. We also find in *Crist II*



other repetitions or additions of matter, not strictly pertaining to the subjectmatter, which are evidently intended to round up and close the period (see above on negative expressions : cp. Cr. II 564-70, 545b-6, 683-85) which we find in *Juliana*, *Elene* and *Fates of the Apostles* in their more characteristic forms : cp. El. 207b-11. If we compare the period Cr. II 460b-67 with Jul. 1-17, El. 1-10, Fab. 1-8, we shall find in it a comparative looseness which may probably have been due to the immaturity of the poet's art. Compare how negative expressions have not as yet got that ironical tone that we find in Jul. 683ff, 118b, 605b, and in El. 918b-9a, and how verbal appositions are not yet seen so well developed as in Jul. 462-8a, 518b-20a. In Cr. II 648-50a we have a pure threefold repetition, though the use of the verse "3rundsceat sohte" (649b) is characteristically Cynewulfian (see below and my *Cy. and The Cy. Canon*).

### METRE

The general principles underlying the formation of verses in SP are based upon a careful distinction of DA, SA1a, SA2a and SA1b from one another.

DA has the arsis syllables equally strong, i.e. no particle, pronominal, adjectival or verbal, should generally form an arsis in it except under conditions of emphasis (cp. El. 730a *ealne ymbhwyrft*, 375a *æriht eower*, Jul. 521a *þa miclan meaht*, Cr. II 826a), or of a prep. following as the connecting link between the arses : Cp. Cr. I. 291a *æni3 oþer*, 294a *siþþan sende*, 211a, 178a, 93a, 68a, 59a. In DA anacrusis occurs only in the shape of 'J' (cp. Fap. 109a), *swa* (cp. Cr. II 595a), a monosyllabic prep. (cp. El. 400a), or the prefix of a verb (cp. Jul. 99a, and D.verses with a verb as the first arsis), or sometimes *ne* (cp. Jul. 683a) : cp. Cr. I 311a *þæt æni3 elda*. 224a *þæt wæs þara þin3a*.

The second arsis syllable in SA1a should in general be much less weighty than the first so as to be subordinated to it, any harshness in sound being toned down by assonance with expressions in the previous line or lines with which it bears kinship in meaning (see above). So, it happens that the second thesis in an SA1a A.verse is not accented ; hence "-dom" in Fap. 105a *cynin3es þeodom* should be regarded as a suffix incapable of bearing an accent (cp. El. 201b in 3odes *þeowdom*) ; and that, except in B. and C. verses rather rarely, SA1a does not use a verb as the first arsis, and also that it admits of no anacrusis, and further that in D.type an extra syllable is never allowed after the first arsis in SA1a. Cp. Cr. I. 355a *þa þu*



ærest wære, 324a *þæt næni3 oþer*, 342a *3eþin3a us nu*, 227a *lifes ordfruma*, 262a *biddaþ 3eornlice*, 426a *7swa forþ 3on3ende*.

The entire weight of SA2a is usually concentrated in the second arsis, and in general in SP such a verse is rather a light one, serving as a relief of the weightiness in the preceding verses, while leading to weighty verses following (cp. Cr. II 652a, 656a, 828a, 857a), being merged in the sounds of the preceding and following expressions by virtue of assonance and soundvariation (cp. also Cr. II 758a, 773a, 498a, 481a). This we do not find in Crist I: Cp. Cr. I 112a *swa þec nu for þearfum*, 307a, 330a *7 efne swa þec 3emette*. The following verses are unCynwulfian: Cr. I 423a *þurh 3eryne* (see below), 267a *mote arisan*—in SP one expects an anacrusis in such a verse: cp. El. 575a *7 þæs in life*, 714a, Jul. 21a in *þære Ceastre*, 74a, 312a, 636a *7 to þære stowe*.

The weight of SA1b in SP is equally distributed over both the arsis syllables; so, it is the characteristic of SA1a alone (see above) to be made up of a prefixed verb; cp. Cr. II 484a, 597a, 616a, 827a. SA1b El. 563b in El. 562b-3, however, has its inflexional syllables emphasised by assonance:

	"be godes bearne
hwær se þeoden	3eþrowade, comp. El. 212b <i>þam casere</i> .

Compare the rhyme in Cr. I 401b *7 wuldriaþ* and also in Cr. I 327b *on wlatade*, 329b *ut siðade*. Characteristic SA1b verses in SP are Cr. II 658b *ahafen wurde*, 839b, 857b, Jul. 677b, 458b, El. 155b, 224b and many others. We have such a verse as SA1a in Jul. 330a *3edon habbaþ*, and it is interesting to see how this *habbaþ* takes up its sound elements from the previous expressions and is merged in them. Other characteristic SA1b verses in SP are: Cr. II 495b *þær hy to se3un*, 521b, 570b, 615b *þe we ær dru3on*, 734b *þær he 3en li3eð*, 824b *þonne eft cymeð*, 854b *þe we her on lacað*, 486b *feondscype dwæscað*, 649b, 708b *blod3yte worhtan*, 788b *freobearn 3odes*. Though occasionally we find rhyme in Crist I, we hardly find assonance and soundvariation in it toning down harshness and discordance of sounds as in SP: cp. Cr. I. SA1a: 144a *3efælsian*, 320a, 5a *7 3esomni3e*, 23a, 90a, 208a *3eardode*, 388a. SA1b: 196b *7 þus reordade*, 89b, 300b *a 3ehealden*, 45b *biholen læ3on*, 252b, 369b, 344b, 387b *a bremende*, 307b *þær 3estaþelad wæs*, 98b, 34b, 17b *swa he oft dyde*, 379b *heofoncund þrynes*. The types of SA1b verses represented by Cr. II 495b and 486b in SP are not found here.



When a verb forms the first arsis (see above and below) an A.verse in SP has not its second thesis accented except only as DA: Jul. 598a 3rymetade 3eal3mod, El. 494a. Cp. Cr. I 137b sæ3don toweard. In D. type SA1b has no extra syllable after the first arsis in SP except "J" in only two cases: Jul. 588b fif J hundseofonti3, Fap. 77b Simon J Thaddeus. Crist I. has, on the other hand, 67b weorcum Ebrea, 50b Sancta Hierusalem, 88b, 87b cwæð sio ead3e mæ3. We should note the SA1b verse Cr. I 339b siþþan we motam, the like of which is used as SA2a in SP: Jul. 609a siþþan heo 3ehyrde, Cr. II 468a, 526a; cp. Cr. II 629b.

It should be further noted that in the combinations of words forming a verse the important word always occupies the important position in SP and bears the alliteration. The important word thus, speaking generally, forms the first arsis. This "important word" requires a little definition. An adjective or a word in genetive or dative is more important than the subst. which it qualifies, and is usually used as the first arsis, but the position is altered (not in the case of dative) for reasons of emphasis. A verb is always less important than either a subst., or an adj., or an adv., or even a prep. used as an adv. Emphasis however leads to the use of a verb as the first arsis in SA1b (for SA1a see above) and in DA only in exceptional circumstances, and we do not find the verse Cr. I 394a weorðian waldend conforming to the Cynewulfian usage (cp. Jul. 598a, El. 494a, 167a a3iefan to3eanes). An auxiliary is less important than an infinitive or participle with which it is combined, and in SP we find the infinitive or the participle always occupying the position of importance and sharing in the alliteration, and this position is in almost all the cases the first arsis (cp. the exception in an SA2a verse El. 243a þær meahste 3esion in which 3esion bears alliteration). In Crist I, on the other hand, we find the auxiliary occupying the position of importance and sharing in the alliteration: cp. Cr. I 43b wearþ inlihted, 246b motan cunnan, 253b hat ontynan. It should further be said that a prep. or even an adj. or adv. used as a prep. is never seen forming the first arsis in SP, where in SA2a Averses as also in DA and SA1b a prep. is often used as an anacrusis: cp. the SA2a verses quoted above. But Crist I often uses a prep. as the 1st arsis: cp. Cr. I 423a þurh 3eryne, 322a J hio þonne æfter him, 332a swa ðe æfter him, 39a næni3 efenlic þam, 91b somod his dohtor. Lastly, it should be added that SP nowhere uses a verse like Cr. I 271a a butan ende sculon, 101b a to worulde forð, 230b a to widan feore. On the other hand, we find Jul. 183a a butan ende, El. 801a, 893a, 211a to widan feore, Cr. II 599b þonc butan ende.



In Crist I Ebreā (67b), Maria (88b) have the diphthongised vowels distinctly pronounced quite as in SP, where we hardly find the two consecutive vowels merged in one sound (except only in *Sach(i)us* El. 437b, see note on *cwanendra* Cr. II 835a) as we do in Cr. I 336b 3abriel brohte, 299b *ſ* þe Maria forþ, 394a weorðian waldend, 8a wundrien to worlde, 237a efeneardiðende, 372a hwearfiaþ heanlice. We may think that in these cases *weorðian*, *wundrian*, *eardian*, *hwearfian* passed over to Class I, but in view of Cr. I 336b, 299b and other metrical irregularities we cannot be as sure of it as we are in SP in the case of verbs *cwanian* Cr II 835a, *truwian* Cr. II 837b, *wundian* Jul. 291a, *spiowian* Jul. 476b, *maðelian* El. 627a.

In the following line of Crist II we find that the alliteration is not faultless : Cr. II 789

halið of heahþu;

huru ic wene me.

If we should decide as to what type the second half verse should belong to from the position of the alliterating word, we should regard it as a D.verse of the form '—××|'—××'. But two extra syllables after the first arsis in an SA1b D.verse are rather quite unusual. If we look away from the alliteration, it is a perfectly normal B.verse like Cr. II 771b utan us beorðan þa. So, we have faulty alliteration here as well as in Cr. II 827 (see notes). Comp. defective alliteration in El. 534a frigneð ymb ðæt treo, rhythmically a DA A.verse of the Fourth Division, the want of alliteration of the second arsis *treeo* being sought to be made up by assonance with the two preceding lines : cp. eow 532a and ðeos 533b (See my *Cy. And The Cy. Canon*, p. 152 and Notes Sec. II. chap. I 39). It should be added that in Crist I we have three lines without alliteration : 24, 361, 419.

It has been noticed by Sievers (P. u. Br. Beitr. XII, pp. 454-82) that there is only one line of Schwellverses in Crist I and II, and that is Cr. II 621. Sievers says (p. 456) : "Auch ist nicht ausgeschlossen dass sich eine normale halbzeile mit einer geschwellten zu einem langvers verbindet.....Der erste halbzeile ist normal, die zweite geschwellte : Elene 1102, 1157, 1159". Critics have been so busy with finding a scribal error in Cr. II 827 that they have failed to see that this line also should be reckoned as one of those in which a normal first half verse becomes joined to a Schwell-verse as the second half (see notes). Sievers however remarks that 827b is a schwell-verse (p. 470) of "Typus D" ; but as a D.verse like þonne beorht Cyninð leanað is not seen in SP (see notes), I would rather look upon this as a mixture of two normal types B and C, i.e. as one



belonging to a mixed type BC. Similarly both 621a and 621b I would consider to be of the mixed type AA. Of course, I quite agree with what Sievers says of their "dreifüssigkeit". In Crist I also we find a similar line 231. But in this case the first half is the schwell-verse, not the second. Whatever critics may say of this verse (231a) needing emendation there can be no doubt that there is in it some kind of emotional expressiveness, though it is of quite a different kind from that of 827b. I would therefore consider 231a to be a schwell-verse of a mixed type DE.

We have in Crist I three instances, all of the same word, Cr. I 15b *liffrea*, 27a, 253a *heahfrea*, of uncontracted forms and one instance in which a vocalic *n* does not possess a syllabic value: Cr. I 54b *tacn*. These Trautmann uses as the canon of Cynewulfian authorship of the unsigned poems. But it must be said that the value of these as a canon is much diminished when we know that Cynewulf uses uncontracted forms: cp. Cr. II 535b *nyhst*, which metrically must be considered as *nyh(e)st*, El. 197a, Cr. II 795a *beoð* in which *e* and *o* make distinct syllables (see note on l. 777), Jul. 280b, El. 675b, (3e)sion in El. 243a *þær meahste 3esion* (an SA2a A.verse; see my *Cy. And The Cy. Canon*, p. 57 and Notes Sec. I. chap. II 24 and 45), and *treo* El. 534a, which appear to be uncontracted, dissyllabic forms. But Trautmann would in all these cases assume a scribal error? He, however, quite truly speaks of *fæder* having a metrical lift or *hebung* in its first syllable in Cy. (cp. Cr. II 532b, 465b, 773a, El. 528a) which we do not find in Crist I, cp. Cr. I 345b., and if we were to apply this idea to all the cases in which *fæder* makes its appearance in SP, we would find in it a vocalic *r*, which must not be pronounced as a syllable, cp. Cr. II 475b to *fæder rice*, Fap. 29b *fæder manncynnes*.

## SYNTAX

The most important syntactical differences between the two poems lie in the use of the infinitive:

1. A clause instead of a simple infinitive. Though we find in Crist I the use of the simple infinitive with verbs in 78-9 *3efru3nan.....3elimpan*, 253 *hat ontynan*, yet the strong tendency is seen towards its replacement by a clause. In the following we find a clause for an infinitive with the verb (i) *biddan*—Cr. I 263, 338, 360; Cp. El. 1100b-1 *bæd him engla weard 3eopeni3ean uncuðe wyrd*; but in SP we find the clause also: cp. Cr. II 775; (ii) *3efri3nan*—Cr. I 301-2; (iii) *cuman*—Cr. I 292, cp. Cr. II 549b-50a *heapum cwoman si3an on swe3le*; but cp. Cr. II 753-5 (see notes).



2. Inflected infinitive with *to* after an adj. We have this use in SP; cp. Cr. II 596b-7a *swa him leofre bið to 3efremmanne*, El 533a, Jul. 407-8 *þæt him sylfum selle þynceþ leahtras to fremman ofer lof 3odes*. In Crist I we do not find this inflected or uninflected infinitive with *to*. Its place is filled by a clause; cp. Cr. I 431b-3 (see notes). In an impersonal construction we find the clause also in Cr. II 600-1, but its use is the most thoroughgoing in Cr. I: cp. 30, 220-1, 241-3a (see note on l. 30).

3. A simple infinitive serving the purpose of the gerund. We do not find this used anywhere in SP. In Crist I the examples are 24, 60, 313-4 (see notes).

4. A simple infinitive appearing for what may have been a consecutive clause. Of this, which we find nowhere in SP, there is one example in Cr. I 102-3.

Impersonal constructions are common to both the poems: 3b *wel þe 3eriseþ* etc., 11b, 188b-9b, 192b, 200b, 245b, 373b, 751b, 782b. But *þæt* as representative of a following clause occurs a greater number of times in Crist I than in Crist II, where the few occurrences seem to be intended for emphasis: Cp. 715 *cuð þæt 3eweorðeð þætte Cyning en3la* etc., 551b *wel þæt 3edafenað, þæt to þære blisse* etc., 547 *þæt is wel cweden* etc., 443-7 *hu þæt 3eeode . . . . . þæt þær* etc., 656-8. But in Crist I this appears as a distinct mode of sentence-structure: cp. 37-8-41 *þæt wæs 3eworden butan weres fri3um, þæt þurh bearnes 3ebyrd bryd eacen wearð. . . . . þæt de3ol wæs dryhtnes 3eryne*, 74, 94b-97, 185b-7, 224-26-8a, 258b-60a, 287-90a, 301-5, 326-7, 337-8, 391b-2, 416-8, 421b-25, 430b-33 (see above). It should be noted that in 421b-25 *þæt* represents a clause introduced by *hu* 423bff and that it assumes more or less the character of a meaningless introductory particle often making the sentence unnecessarily involved: cp. 287-90a, 224-8a. In one occasion, however, we find *swylc* appearing in place of *þæt*: 78-80. All these show that the sentence-structure in Crist I belongs to a stage much more developed than we do find in Crist II or in SP, and this will be confirmed by the following, which we do not find anywhere in SP, namely, *swa þæt* introducing a consecutive clause in 135b-7 and the correlative *swa. . . . . þæt* in 323-5 corresponding to modern *so. . . . . that*.

There are other points in which Crist I differs syntactically from Crist II and from SP, the most noteworthy among which are:—



(1) the particle *þe* used in the sense of "that" as a conj. e.g. 25, 30, 89, 221, 242, 353, 431. Crist II shows one instance only of this in 466 (see notes). Note the correlatives : *þeos.....þe* (89), *þæs.....þe* (30, 220-21, 241-2, 352-3, Cr. II 466).

(2) Contracted forms of verbs, third person, sg. pres. Ind. : *forlet* 30b, *3eondspreot* 42b. Compare on the other hand Cr. II 453b *cwið*, 701b, *bewrið* 718a, where the forms with *-eð* are metrically justified.

(3) The tendency of the dative to be strengthened by a prep :—

(a) Dat. governed by adj. : 121-2a *fæder ælmihti 3um efenece mid 3od* ;

(b) Dative governed by a verb : 16-7a, 273a ;

(c) Dative instr. : 327a cp. 392b, 116, 222a, 278a, 381a.

(4) The Reflexive pronoun. All that we find of this in Crist II and in SP in general is that the word *sylf* or *sylfa* is used as an adj., as we find in Crist I : 319a *3od sylf wile*, 143b, 12b : cp. Cr. II 524, 543. Sometimes this *sylf* is emphasised by a pronoun in the same case : Cr. II 581a *þurh his sylfes sy3or* ; cp. Cr. I 254b *þurh þin sylfes 3on3*, 9b, 129a *hine sylfne*, 362b *ure sylfra*, 108a *of sylfum þe*. We should consider, first, how the instances with *sylf* in Crist I vastly outnumber those in Crist II, secondly, that probably the form of the last instance (108a) became so popular that the pronoun in its dative form (*þe*) became fixed to the word *sylf* without the necessity of its variation with the case of the latter being felt ; so, we have in Crist I the following where we find a near approximation to the modern form of the reflexive : Cr. I 114b *3þe sylf cyme*, 59a *sioh nu sylfa þe*. We should compare these with Cr. II 543 *swa him sylf bibeað swe3les a3end*.

(5) The use of some prepositions :—

*after* (cp. Cr. I 322a, 332a with Cr. II 573a, Jul. 78b, El. 490a),

*æt* (cp. Cr. I 153a, 366a with El. 964a, 993b),

*for* (cp. Cr. I 169a with Fap. 73a, Jul. 331a, El. 1064a),

*of* (Cr. I 108a, 109a) used with a person,

*þurh* governing a genitive case (Cr. I 189a).



## LANGUAGE, GRAMMAR, AND DATE.

These poems are preserved to us in the WS. dialect. But the existence of non-WS. forms has generally led to the supposition that they were probably written in one of the non-WS. dialects as forms of words belonging to them are found in great numbers in these poems. The following is an attempt to bring out some of the dialectical features of these poems :—

## BREAKING :

Prim. Grmc. short *a* (OE. *æ*) is broken before *l* plus consonant. This is usual except in *waldend* always, *alwaldan* 140, *onwald* 159, *alwihta* 274, *cald* 851; these are generally in use in the Anglian dialect.

It is always broken before *r* plus consonant with one exception in *3earnun3* 40; but it is difficult to determine whether it is not a mere contraction of *3e-earnun3*.

After palatal consonants Prim. Grmc. short *a* (OE. *æ*) usually appears as *ea* as in *feasceafne* 175; but compare *3afoles* 559, *3atu* 318 which are probably northern forms. The Anglian or probably LWS. *æ* is seen in *scæcen* 804; cp. long *æ* in *3æsnan* 849.

Prim. Grmc. short *e* is broken into *eo* before *r* plus consonant as in *beorhte* 701, *weorþeð* 55, *heortan* 500, *widefeorh* 784. Before simple *h* it appears as *io*: *sioh* 59, which is probably a somewhat archaic form.

WS. short *ea*, resulting from the breaking of Prim. Grmc. short *a* (OE. *æ*) becomes *eo* in *beorn* 540 Anglian for WS. *hearn*, *barn* pret. sg. of *birnan*.

Prim. Grmc. long *æ* is broken to *ēa* in *nēah* 390 (W S.).

## MUTATION :

Prim. Grmc. short *a* (OE. *æ*), broken before *l* plus consonant, becomes *ie* through i-mutation, later *y*, in WS. : *3ehyld* 545, *stiell* 723, 728, *styll* 719.

It however appears as *æ* in *ældum* 406, 582, which is a Mercian or an early Northumbrian form. It is raised to *e* in *elda* 311, a form to be expected in Kentish or Anglian, but not in Mercian.

Prim. Grmc. short *a* (OE. *æ*) is broken and mutated to *y* in WS. *yrmpum* 621, but to *æ*, *e* in the Anglian forms *wær3ðo* 57, 98, *ermþu* 271, *wer3an* 363.



The Mercian mutation of Prim. Grmc. short *a* (OE. *æ*) through the influence of a following *o* is seen in *heafelan* 505; cp. however *3afoles* 559.

The mutation of OE. short *ea*, resulting from the combination, *sc* plus Prim. Grmc. short *a* (OE. *æ*), to *e* is seen in the Anglian form *scēþpe* 684; cp. the *y* in WS. *scyppendes* 48.

Prim. Grmc. *ái*, OE. long *ā* is mutated to long *æ*: *ǣhþo* 368, *lǣmenu* 15 (WS. Angl.); but it is mutated to long *ē* in *ēn3an* 237, which may be a Kentish form.

Prim. Grmc. and WS. long *æ*, broken and mutated, appears as long *y* in WS. *nyhst* 535.

Through the influence of palatal consonants Prim. Grmc. and OE. short *e* appears as WS. *i*, *ie*, *y* in *3iefe* 374, *3ielp* 684, *wīd3ielle* 681, *3iedd* 633, 713, *bescyrede* 32, *scild* 675.

Backmutation of *e* is seen in WS. *weoroda* 161, 285, *heofonum* 866, *sweotule* 243, and also in Anglian *meotod* 244, 143.

But short *y* in LWS. *sylfa* 12, etc. is probably the LWS. form of short *ie* due to the analogy of such a form as *3iefe*, WS. having got rid of such diphthongization of short *e* in OE. *self*, Goth. *silba*, caused by Backmutation, as we find in Kentish *siolf* (through analogy of Dat. pl. *seolfum*, etc.).

Backmutation of short *i* results in *io* (as in *3iofu* 42, *lioþuca3an* 334), later *eo* (as in *heonan* 155, *cleopedon* 508). Strictly speaking, only *cleopedon* could be considered as WS.; the rest are non-WS.

Prim. Grmc. *áu* (OE. *ēa*) is mutated to *īe*, later long *y*, in WS.: *hūenþu* 591, *3ehyre* 360, *hyhstan* 749 (a contracted from, metrically uncontracted? cp. *nyhst* 535), *ywe* 245. In *ywe* the long *y* varies with *īo* and *ēa* as in *īowa* 335 and *ēawed* 55, which are apparently non-WS. forms; cp. further F. Holthausen, *Altengl. Etym. Wörterbuch*, s.v. *ēawan*, and Angl. xxiv, 47.

By Anglian smoothing broken Prim. Grmc. short *a* (OE. *æ*) (i.e. *æa*, *ea*) is changed into *ǣ*, later *e*, in *3eslæhte* 149, *wær3ðo*, *wær3ða* 57, 98, *3ereht* 133.

It also changes broken short *eo* into *e* in *eorðber3* 7, *wīdeferh* 163, 583, and with the loss of the guttural consonant, in *ferððe*, *ferðe* 476, 668.

The vowel in *nēhst* 398 may result from the Anglian i-mutation of Prim. Grmc. and WS. long *æ* when broken into *ēa*, or from the Anglian smoothing of this broken form.



# VOWELS :

Short *a* usually appears as *o* before *m* and *n* : cp. *won3a*, *bi3on3* 680, *somed* 819. The exceptions are *an3in* 111, *onfan3en* 99, *lan3e* 373, *manna* 85, 487, *sancta* 50, 88.

Prim. Grmc. long *æ* is usually retained in WS. as in *forlæt* 10, 208, *mærre* 4, and with mutation in *mærþum* 748. It is also seen in the pret. pl. forms of verbs : *læ3on* 45, *cwædon* 65.

It appears however as Anglian *ē* in the following forms of verbs : (1) 3rd pers. sg. pres. Ind. *forlēt* 30 ; (2) pret. pl. forms belonging to the 5th conjugation of strong verbs : *3efē3un* 504, *3esē3on* 506, *sē3un* 536.

The WS. characteristic of the loss of *g* with the consequent lengthening of the vowel is seen in *rēn* 609 (cp. Bulbring, par. 530).

## Loss of *n* :

The Nb. characteristic of the loss of *n* in the weak declension of nouns and in the infinitive is seen in *fīrfruma* (gen.) 206a (cp. *3ewinna*, acc., Jul. 555b), *inhebbā* (infin.) 313b ; cp. A. H. Smith, *Three Northumbrian Poems*, p. 33 and *Leidung* (p. 68).

A contracted form of the 3rd pers. sg. pres. Ind. of verbs which is much more common in WS. than in Anglian occurs twice in Cr. I : *forlēt* 30, *3eondsprēot* 42. In *bewrið* 718, *cwið* 453 however the longer forms are metrically justified.

The ending *-að* of the 3rd pers. sg. pres. Ind. of a weak verb in *-jan* appears once as *-at* in *wunat* 590a (cp. *metet* Jul. 218a). *Leidung* (p. 70) quotes Dieter (P. 60) for "das häufige Auftreten dieser erscheinung in den Kambridger Glossen".

The pres. and pret. 2nd pers. sg. Ind. of verbs usually end in *-st* : *bemurnest*, *spricest*. But exceptional cases with *-s* also occur : *brōhtes* 289, *3ebohtes* 259, *cūðes* 77, *inlīhtes* 108, *sealdes* 290, *worhtes* 240. These are Anglian forms.

Pret. pl. Ind. forms of verbs usually end in *-on*, *-an*, *-un* : *sceoldan* 31, 118, *sæ3don* 137, *stōdan* 252, *mōtan* 346, *cūþan* 422, *3esāwan* 740, *3esē3on* 554, 506, *mōstun* 501, *3efē3un* 504, *ahōfun* 502, *oððowdun* 448, *cyðdon* 450, *cwōmun* 494, *worhtan* 708, *hlōdun* 784. Cr. I has mostly forms in *-an*, hardly any with *-un*, which however is seen in a great many instances in Cr. II.

In place of *-an* we find one instance with *-am* in Cr. I : *mōtam* 339, while in place of *-un* we have two instances in Cr. II with *-um* :



*weardedum* 496, *heredum* 503. This *m* for *n* in the preterite pl. forms of verbs occurs repeatedly in the Exeter Book. Leiding (p. 67) quotes the following along with the last two instances: *mōtum* Cr. 1080b (3rd pers. pl.), *ma3um* 1177b (3rd pers. pl.), *onfen3um* 1351b (2nd pers. pl.). In Cr. 496 and 503 we have forms in 3rd pers. pl., while in Cr. 339 it is the first pers. pl. form used. Thus we see that this *m* for *n* occurs in the pret. pl. endings of verbs in all persons. We are reminded of the endings in Goth. and OHG. in which *-um* is found as the pret. pl. ending of the first person only; cp. Goth. *háusidēdum*, *háusidēduþ*, *háusidēdun*; OHG. *tātum*, *tātut*, *tātun*. The *m* in the Anglian forms *eam* 167, 206 (cp. Goth. sg. *im*, pl. *sijum*) and *biom* is common enough, and Sievers (Zum angels. Voc. p. 53) quotes from the Lindisfarne Glosses: "sg. 3eseom<sup>2</sup>, 3esei um<sup>1</sup>, 3esium<sup>1</sup>". So, the forms are perhaps common enough to eliminate scribal error as the explanation. They may in point of fact be a survival of the old first pers. pl. ending which became the common form in OHG.

The view that Cynewulf was a Northumbrian has been held by many critics on account of the presence of certain Northern characteristics in the language. Wülcker (Angl. xvii, 106-110) put forward the view that the author was a Mercian, but Sisam leaves the question more open and suggests that the poet is a common Anglian. A Nb. origin would of course explain the presence of Nb. features in the language, but our knowledge of the transmission of these texts is inadequate, and there may be other factors which may account for the presence of Nb. forms in the language. A discussion of the date may lead the problem nearer to its solution.

It is from the runic spelling of the name of Cynewulf with *e* and without *e* that critics from Sievers downwards have assigned his poems to the latter half of the 8th century. The forms without *e* are said to be later; so, Cr. II and Fap. are usually assigned to a later date. But we have seen above (see Intro. p. xxi) how, on the contrary, internal literary grounds indicate that Cr. II and Fap. should have been his first and last poems respectively. So, it is fairly reasonable to think that Cy. lived at a time when, and in a region where, both the forms of the name, *Cynewulf* and *Cynwulf*, were equally in use, so that in a particular poem he chose that form of the name which seemed suitable to his ideas at the moment. Sisam rightly suggests that i-spellings remained longest in the north and that the LVD (early ninth century) shews "over a hundred examples of the spelling with *cyni-*, but no single instance of *cyne-*" (PBA, vol.



18, 305-6) ; in his opinion Cy. belonged to the 9th century. It is quite true that *cyni-* is the usual form in this text, but it is not altogether consistent in the use of the unstressed *i*, for other names like *Dene-* and *Here-* from LVD do exhibit an occasional *-e-*, and in some other texts presumably of Nb. origin, such as the Moore MS. of Bede and the Tiberius C II MS., *-e-* for unstressed *-i-* is not uncommon (cp. A. H. Smith, 3 Nb. Poems, p. 35). In the Bewcastle Cross (if Sweet's text is correct, OET, p. 124) we have *Kynnbur3* and *Kyneswiþa* from a very early date. The probability is that *Cyni-* is a spelling which we might expect in the early 9th century in Nb., but it is not exclusively so. *Cyne-* is possible and so too is *Cyn-*, for in LVD we have at least one name with that form, *Cynheard*, beside the Bewcastle *Kynnbur3* and *Kyneswiþa*. It is not improbable that the numerous *Cyni-* forms in Nb. writings are in a scribal tradition and that the occasional forms, such as those in the runic transcriptions of the poet's name, give a clearer picture of pronunciations current in Nb. in the ninth century or even earlier. An argument on the forms of the personal name would not appear therefore to eliminate the possibility of Cy. being a Northumbrian.

A relative estimate of the date of Cy's poems and the date of Cr. I and Andr. leads one to think that Cy. must have flourished in the first half of the ninth century if we are right in placing Cr. I and Andr. in the second half of that century. Contracted words such as *liffreā* (but metrically uncontracted) Cr. 15, 27 and vocalic *n*, *tācn* 54 (not treated as a syllable), though they characterise the earlier poems, Beowulf, Genesis, Riddles etc., are not a reliable evidence for assigning an earlier date to Cr. I (A. Brandl in Archiv. f. d. Stud. d. neuer. Sprach., vol. 111, p. 449), as contracted forms, metrically uncontracted, more or less similar, occur in Cy's poems (see above, metrical sec.). On the contrary, the sentence structure is, as we have seen, much more complex and highly developed in Cr. I than in Cy's poems (see above, sec. on syntax), and it clearly shows that the former was a decidedly later composition. Again, Cy's use of the words *hlāford* and *lātflōw* shows that he possibly treated them as compounds (cp. Cr. 461), or at least that he did not treat them as monosyllabic, a use which we actually find in Andr. 412a *hlāforde æt hilde*. In Cy. moreover we rarely find such contracted forms of compounds as *ōht* Cr. I. 238a. Therefore, if we are right in assigning Cr. I and Andr. to the second half of the 9th century, we cannot be far wrong in placing Cy. in the first half of the same century. He may possibly have been a Northumbrian; he



certainly belonged to Anglia. Cy., as we have seen above, shows the Old English metre and versification in its perfect form, while that in Cr. I and Andr. may suggest, in combination with other factors, a rather decadent state of the same. Besides, from previous remarks (see Intro. p. xxi) we may have the feeling that Cy's attitude towards the heathen persecutors of Christianity is based upon reality and experience. This might suggest an early date, but if real acquaintance with persecution by the heathens is implied in the poems, then we need go no further back than the sack of Lindisfarne by the Vikings in 793.

We find nothing in the poems to indicate that Cy. was a bishop, but they show that he was probably an important member of the church and was entrusted with its higher functions as the ardent zeal shown in his poems in the defence of the church from heathen persecution may possibly indicate. Cook has suggested that the poet is probably identical with "Cynulf", one of the four priests in the company of Tidfrith, bishop of Dunwich, who at Clovesho, October 12, 803, signed his name, after that of the bishop, to a decree forbidding laymen from being elected to the lordship of monasteries. It is a plausible conjecture, but no more. But Cook's idea of the dependence of Cy. on Alcuin has been already disproved by Trautmann (Beibl. z. Angl. xi, 321-29) and by C. F. Brown in his "Cynewulf and Alcuin" in PMLA, vol. 18, pp. 308-34. It has been already pointed out that the order of people suffering from the purgatorial fire in El. 1276b-1320 is quite different from that in Alcuin. The order in Cy. is: (1) *sōðfaste, ēadi3ra 3edryht*; (2) *synfulle, māne 3emen3de*; (3) *āwyr3de womsceaðan, lēase lēodhatan*: that in Alcuin is: (1) *impīi*; (2) *sancti*; (3) *justi*. It might be added here that according to Cy. the worst sufferers from the fire, who are assigned to the lowest pit of hell, are the *lēase lēodhatan*, i.e. evidently the heathen persecutors, who are the only persons to suffer from hell-torment in Cr. II (see Intro. p. xxi). Of this we have hardly any indication in the *impīi* of Alcuin, for the word might have been meant to include other "impious" people also.



## THE TEXTS

In the textual foot-notes the following references, with or without abbreviations, have been used :

Ms. = the Manuscript. Edd. = the editors.

Con. = J. J. Conybeare, *Illustrations of Anglosaxon Poetry*, 1826.

M. = Chr. Müller, *Collectanea Anglosaxonica*, 1835.

Kemble = John M. Kemble, on Anglosaxon Runes in *Archaeologia*, Vol. XXVIII, pp. 360-364, 1840.

Th. = B. Thorpe, *Codex Exoniensis*, 1842.

Ettm. = Ludw. Ettmüller, *Engla and Seaxna Scopas and Boceras*, 1850.

Gr. = C. W. M. Grein, *Bibliothek der Angelsächsischen Poesie*, 2 Bände, 1857 and 1858.

*Dichtungen der Angelsachsen*, 2 Bände, 1857 and 1859.

*Zur Textkritik der Angelsächsischen Dichter*, in Pfeiffer's *Germania* 10, 416-429, 1865.

R = Rieger, *Alt- und Angelsächsisches Lesebuch*, 1861.

Sch. = Schipper, *Zum Codex Exoniensis*, in Pfeiffer's *Germania* 19, 327-338, 1874.

K. = Körner, *Angelsächsische Texte*, 1880.

S. = Sievers, in Paul und Braune's *Beiträge*, 10 und 12, 1885 und 1887.

Leidung = H. Leidung, *Die Sprache der Cynewulfschen Dichtungen Crist, Juliana und Elene*. Göttingen Diss. pp. 79ff. 1887.

Hol. = Holthausen, *Deutsche Literatur-Zeitung* IX, pp. 1114-1115, 1888.

Cos. = P. J. Cosijn, *Cynewulf's Runen-verzen*, *Amstردser Letterk.* III, 7, pp. 54ff. 1890.

*Anglosaxonica* IV in Paul und Braune's *Beiträge* XXIII, 109-130. 1898.

Go. = Gollancz, *Cynewulf's Crist*, London, 1892.

*The Exeter Book*. Part I, pp. 1-305, 1895.

A. = Bruno Assmann, whose work was taken up by Richard Paul Wülker in *Bibliothek der Angelsächsischen Poesie*, III Band—1 Hälfte, as stated by him in the preface. 1897.





Wü. = R. P. Wülker, Bibliothek der Angelsächsischen Poesie, III Band. 1 Hälfte, Leipzig, 1897.

Traut. = M. Trautmann, Der Sogenannte Crist in Anglia XVIII, pp. 382-8. 1896.

Kynewulf der Bischof und Dichter in Bonner Beiträge zur Änglistik, Vol. I. 1-123, 1898.

Bright = J. W. Bright in Mod. Lang. Notes, Vol. 13, p. 27, 1898.

Ck. = A. S. Cook, The Christ of Cynewulf, Boston, Ginn & Co. 1900.

Klaeber = F. Klaeber in Journal of Germanic Philology, IV. 101-12. 1902.

Strunk = W. Strunk, "Notes on Cynewulf" in Mod. Lang. Notes XVII, 371ff. 1902.



# CRIST PART I.

.....cynin3e.  
 Du eart se weallstan þe ða wyrhtan iu  
 wiðwurpon to weorce; wel þe 3eriseð  
 þæt þu heafo(d) sie healle mærra  
 5 7 3esomni3e side weallas,  
 fæste 3efo3e flint unbræcne,  
 þæt 3eond eorðb(er)3 eall ea3na 3esihþe  
 wundrien to worlde, wuldres ealdor;  
 3esweotula nu þurh searocræft þin sylfes weorc,  
 10 soðfæst si3orbeorht, 7 sona forlæt  
 weall wið wealle. Nu is þam weorce þearf  
 þæt se cræst3a cume 7 se cynin3 sylfa  
 7 þonne 3ebete— nu 3ebro3nad is—  
 hus under hrofe,— he þæt hra 3escop,  
 15 leomo læmenu,— nu sceal liffrea  
 þone wer3an heap wraþum a(h)reddan  
 earme from e3san swa he oft dyde.  
 Eala þ(u) reccend 7 þu riht cynin3,  
 se þe locan healdeð lif ontyneð

- 
1. (fol. 8a) cynin3e.  
 4. Ms. heafoð.  
 7a. Ms. eorð b...; M. eorð b..3; Th. eorð(buend); Gr. eorðan; note eorðweall (?) (for eorðan eall); Go., Wü., Ck. eorðb(yri)3.  
 7b. Ms. ea3nan, the 2nd n erased. Hol. "nach 7 fehlt gewiss eine langzeile".  
 10. Ms. forelt; M. forlet.  
 12. Ms. cræst3a; edd. cræft3a.  
 15. Ms. læmenu; edd. read læmena; Th. note læmenu (?); Gr. læmenu.  
 16. h in ahreddan is scarcely visible.  
 18a. Ms. þa. 18b. riht quite legible.



- 20 ead3u(m) upwe3as, oþrum forwyrneð  
 wli3an wilsipe3 (3)if his weorc ne dea3!  
 Huru we for þearfe þas word sprecað  
 7 m(y)nd3ia(ð) þone þe mon 3escop  
 þæt he ne bet(er)u ceose weorðan
- 25 cearfulra þin3, þe we in carcerne  
 sittað sor3ende, sunnan wenað  
 hwonne us lifrea leoht ontyne,  
 weorðe ussum mode to mundboran  
 7 þæt tydre 3ewitt tire bewinde,
- 30 3edo usic þæs wyrðe þe he to wuldre forlet  
 þa þe heanlice hweorfan sceoldan  
 t(o) þis en3e lond eðle bescyrede,  
 forþon sec3an mæ3 s(e) ðe soð spriced  
 þæt he ahredde— þa forhwyrfed wæs—
- 35 frumcyn fira : wæs seo fæmne 3eon3  
 mæ3ð manes leas þe he him to meder 3eceas.  
 þæt wæs 3eworden butan weres fri3um,  
 þæt þurh bearnes 3ebyrd bryd eacen wearð,—  
 næni3 efenlic þam ær ne siþþan

- 20a. *Ms.* ead3u. upwe3as; *Th.* ead3a...us; *Gr.* ead3að us si3es; *Go.*, *Wü.*, *Ck.* ead3a us si3es.
- 20b. *Ms.* *Gr.* forwyrneð; *Th.*, *Go.*, *Wü.*, *Ck.*, forwyrned.
21. 3 in 3if is rather indistinct.
23. *Ms.* 7m.nd3ia.; *Th.*, *Gr.*, *Ck.*, *Wü.* .....3iað; *Go.* (nu 3emærsi)3iað; *Gr.* (mod3eomre halsi)3iað.
24. *Ms.* þæt he ne bet...u ceose weorðan; *Th.*, *Go.*, *Wü.*, *Ck.* hete ...ceose sprecaþ. *Hol.* þæt he ne hete(lice).....  
 .....(or) ceose sprecaþ,  
 in which eo stands for ea as in 42b. *Gr.* hete heose; later  
 hete (heo)fe. *M.* hete...ofe.
26. *Ms.* wenað; *Th.*, *Go.*, *Wü.*, *Ck.* wilsid; *Gr.* wyrnde; *M.* wirnde.
31. *Ms.*, *Th.* þa þe; *edd.* þa we.
32. o in to is hardly legible. *Hol.* a comma after bescyrede.
33. se ðe : s is clear, not so the other letters.
36. (*fol.* 8b) him.



- 40 in worlde 3ewearð wifes 3earnun3,—  
 ðæt de3ol wæs dryhtnes 3eryne;  
 eal 3iofu 3æstlic 3rundsceat 3eondspreot  
 ðær wisna fela wearð inlihted  
 lare lon3sume þurh lifes fruman,  
 45 ðe ær under hoðman biholen læ3on,  
 wit3ena woðson3, ða se waldend cwom  
 se ðe reorda 3ehwæs ryne 3emiclað  
 ðara ðe 3eneahhe noman scyppendes  
 þurh ho(r)scene had her3an willað.
- 50 Eala sibbe 3esihð Sancta Hierusalem,  
 cynestola cyst Cristes bur3lond,  
 en3la eþelstol 7 ða ane in ðe  
 saule soðfæstra simle 3erestað  
 wuldrum hrem3e, næfre wommes tacn  
 55 in ðam eardgearde eawed weorþeð,  
 ac ðe firina 3ehwylc feor abu3eð  
 wær3ðo 7 3ewinnes,— bist to wuldre full  
 hal3an hyhtes swa ðu 3ehaten eart;  
 sioh nu sylfa ðe 3eond ðas sidan 3esceaft  
 60 swylce rodores hrof rume 3eondwlitan  
 (y)mb healfa 3ehwone hu ðec heofones cynin3  
 siðe 3eseceð 7 sylf cymeð,  
 nimeð eard in ðe swa hit ær 3efyrn  
 wit3an wisfæste wordum sæ3don,  
 65 cyðdon Cristes 3ebyrd, cwædon ðe to frofre,  
 bur3a betlicast. Nu is ðæt bearn cymen

40. *Gr., Ck.* 3eeacnun3.

42. *Gr.* 3eondspreat, later restores the *Ms.* reading.

49. *Ms.* hoscne.

59. *Gr.* sylfan, later sylfa; *Hol. note*: Cook's division after 3eond false; a gap after this line.

61. *y* in ymb is not visible. *Th., Gr.* healsa.

64. It appears that *d* in wordum was first crossed, but later the crossmark was erased.



awæcned to wyrpe weorcum Ebrea,  
 brin<sup>3</sup>eð blisse *þe*, benda onlyseð  
 ni<sup>þ</sup>um <sup>3</sup>enedde, nearo<sup>þ</sup>earfe conn  
 70 hu se earma sceal are <sup>3</sup>ebidan.

“Eala wifa wynn <sup>3</sup>eond wuldres *þrym*,  
 fæmne freolicast ofer ealne foldan sceat  
*þæs þe* æfre sundbuend sec<sup>3</sup>an hyrdon;  
 arece us *þæt* <sup>3</sup>eryne *þæt þe* of roderum cwom,  
 75 hu *þu* eacnun<sup>3</sup>e æfre onfen<sup>3</sup>e  
 bearnes *þurh* <sup>3</sup>ebyrde 7 *þone* <sup>3</sup>ebedscipe  
 æfter monwisan mod ne cuðes.  
 Ne we soðlice swylc ne <sup>3</sup>efru<sup>3</sup>nan  
 in ærda<sup>3</sup>um æfre <sup>3</sup>elimpan,  
 80 *þæt* *ðu* in sundur<sup>3</sup>iefe swylce befen<sup>3</sup>e,  
 ne we *þære* wyrde wenan *þurfon*  
 toweard in tide; huru treow in *þe*  
 weorðlicu wunade, nu *þu* wuldres *þrym*  
 bosme <sup>3</sup>ebære 7 no <sup>3</sup>ebrosnad wearð  
 85 mæ<sup>3</sup>ðhad se micla; swa eal manna bearn  
 sor<sup>3</sup>um sawað, swa eft ripað,—  
 cennað to cwealme”. Cwæð sio ead<sup>3</sup>e mæ<sup>3</sup>  
 symle si<sup>3</sup>ores full, *Sancta Maria* :  
 “Hwæt is *þeos* wundrun<sup>3</sup>, *þe* <sup>3</sup>e wafiað  
 90 7 <sup>3</sup>eomrende <sup>3</sup>eh<sup>þ</sup>um mænað,  
 sunu Solimæ somod his dohtor ?

69. *Gr.* <sup>3</sup>enedde; *Th.* says that a leaf is obviously wanting between nearo and *þearfe*; *Sch.* says there is no sign of it. *Leidung* : ð a scribal error for d. *Cook* (notes) suggests the reading ni<sup>þ</sup>um <sup>3</sup>enehwað (<sup>3</sup>eneawað).

69b. (fol. 9a) *þearfe*.

70. After <sup>3</sup>ebidan a space of one line.

77. *Ms. Th. Go.* mod; *Th.* note : mode (?) *Gr. Wü. Ck.* mot; *Hol.* mod(or).

91. *Ms* Solime.



- fric3að þurh fyrwet    hu ic fæmnan had,  
 mund minne 3eheold    7 eac modor 3ewearð  
 mære meotudes suna,    forþan þæt monnum nis  
 95 cuð 3eryne,—    ac Crist onwrah  
 in Dauides    dyre mæ3an,—  
 þæt is Euan scyld    eal forpynded,  
 wær3ða aworpen,    7 3ewuldrad is  
 se heanra had;    hyht is onfan3en,  
 100 þæt nu bletsun3 mot    bæm 3emæne  
 werum 7 wifum    a to worulde forð  
 in þam uplican    en3la dreame  
 mid soðfæder    symle wunian".

- Eala Earendel,    en3la beorhtast  
 105 ofer middan3eard    monnum sended  
 7 soðfæsta    sunnan leoma  
 torht ofer tun3las,    þu tida 3ehwane  
 of sylfum þe    symle inlihtes.  
 Swa þu 3od of 3ode    3earo acenned  
 110 sunu soþan fæder    swe3les in wuldre  
 butan an3inne    æfre wære,  
 swa þec nu for þearfum    þin a3en 3eweorc  
 bideð þurh byldo    þæt þu þa beorhtan us  
 sunnan onsende    7 þe sylf cyme,  
 115 þæt ðu inleohte    þa þe lon3e ær  
 þrosme beþeahte    7 in þeostrum her  
 sæton sinneahtes,    synnum bifealdne  
 deorc deaþes sceadu    dreo3an sceoldan.  
 Nu we hyhtfulle    hælo 3elyfað

93. *Th. Gr.* inne; *Gr.* (later) minne; so *Ms.*

94. *Ck.* mæ(ran). 97. *Th. note*: forwended (?).

98. *Gr.* wær3ðu; *Ck.* wær3ðo. 103. (*fol. 9b*) mid.

113. *Ms.* byldo, original h turned into b. 118. sceadu: crossmark on d erased in *Ms.*



- 120 *Þurh þæt word 3odes weorodum brun3en,  
 þe on frymðe wæs fæder ælmihti3um  
 efenece mid 3od 7 nu eft 3ewearð  
 flæsc firena leas þæt seo fæmne 3ebær  
 3eomrum to 3eoce; 3od wæs mid us*
- 125 *3esewen butan synnum,— somod eardedon  
 mihti3 meotudes bearn 7 se monnes sunu  
 3eþwære on þeode; we þæs þonc ma3on  
 sec3an si3edryhtne symle bi 3ewyrhtum  
 þæs þe he hin(e) sylfne us sendan wolde.*
- 130 *Eala 3æsta 3od, hu þu 3leawlice  
 mid noman ryhte nemned wære  
 Emmanuhel, swa hit en3el 3ecwæð  
 ærest on Ebresc, þæt is est 3ereht  
 rume bi 3erynum— “nu is rodera weard*
- 135 *3od sylfa mid us”, swa þæt 3omele 3efyrn  
 ealra cynin3a cynin3 7 þone clænan eac  
 sacerð soðlice sæ3don toweard.  
 Swa se mæra iu Melchisedech  
 3leaw in 3æste 3odþrym onwrah*
- 140 *eces alwaldan,— se wæs æ brin3end,  
 lara lædend þam lon3e his  
 hyhtan hidercyme, swa him 3ehaten wæs  
 þætte sunu meotudes sylfa wolde  
 3efælsian foldan mæ3ðe,*
- 145 *swylce 3rundas eac 3æstes mæ3ne  
 siþe 3esecan, nu hie softe þæs  
 bidon in bendum hwonne bearn 3odes  
 cwome to ceari3um, forþon cwædon swa  
 suslum 3eslæhte : “Nu þu sylfa cum,*

129. *e in hine is illegible.*

133. *Ms., Th. est; edd. eft.* 134. *Th. note : runa (?)*. 138. *Ms. mæra, not mære, as all the editors read; Gr. note : mæra (?)*.

139. *(fol. 10a) wrah.*



- 150 heofones heahcynin<sup>3</sup>, brin<sup>3</sup> us hælolif  
 weri<sup>3</sup>um wite<sup>3</sup>ewum wo<sup>3</sup>e forcymenum  
 bitrum brynetearum,— is seo bot <sup>3</sup>elon<sup>3</sup>  
 eal æt <sup>3</sup>e anum (bi <sup>3</sup>am) ofer<sup>3</sup>earfum;—  
 hæftas hy<sup>3</sup>e<sup>3</sup>ewmre hide(r) <sup>3</sup>(ewill)e(s)  
 155 ne læt <sup>3</sup>e behindan <sup>3</sup>onne <sup>3</sup>u heonan cyrrē,  
 mæni<sup>3</sup>o <sup>3</sup>us micle, ac <sup>3</sup>u miltse on us  
<sup>3</sup>ecyð cynelice, Crist ner<sup>3</sup>ende,  
 wuldres æ<sup>3</sup>elin<sup>3</sup>, ne læt awyr<sup>3</sup>de ofer us  
 onwald a<sup>3</sup>an; læf us ecne <sup>3</sup>efean  
 160 wuldres <sup>3</sup>ines, <sup>3</sup>æt <sup>3</sup>ec weorðien,  
 weoroda wuldorcynin<sup>3</sup>, <sup>3</sup>a <sup>3</sup>u <sup>3</sup>eworhtes ær  
 hondum <sup>3</sup>inum,— <sup>3</sup>u in heannissum  
 wunast wideferh mid waldend fæder”.

“Eala Ioseph min, Iacobes bearn,

- 165 mæ<sup>3</sup> Dauides mæran cynin<sup>3</sup>es,  
 nu <sup>3</sup>u freode scealt fæste <sup>3</sup>edælan,  
 alætan lufan mine?” “Ic lun<sup>3</sup>re eam  
 deope <sup>3</sup>edrefed, dome bereafod,  
 forðon ic worn for <sup>3</sup>e worde hæbbe  
 170 sidra sor<sup>3</sup>a 7 sarcwida  
 hearmes <sup>3</sup>ehyred, 7 me hosp sprecað  
 tornworda fela. Ic tearas sceal  
<sup>3</sup>eotan <sup>3</sup>ewormod; <sup>3</sup>od ea<sup>3</sup>e mæ<sup>3</sup>

153. *Th.* assumes a gap before ofer<sup>3</sup>earfum; *Gr.* does not; *Go.* : about five letters obliterated; *Siev.* for(?): *Th. Sch.* ofer<sup>3</sup>earfum; *Hol. Ck.* æfter. 154b-5a. *Th.* hider ... <sup>3</sup>e behindan.. \* \* es nu læt; *Gr.* hider (<sup>3</sup>esohtest): (ne) <sup>3</sup>e behindan nu læt; *Go.* hider (<sup>3</sup>esece ne læt) <sup>3</sup>e behindan; so, *Wü. Ck.*; *Hol.* hider (<sup>3</sup>elædde) ('ductos').
169. *Ms.* worde; *Th.* note worda(?); *Gr., R., K., Ck.* worda; *Gr.* note worde (instr.); *Go.* probably a scribal error for worda, or else worde, 'in word' construed with hæbbe <sup>3</sup>ehyred. 171. (fol. 10b) hosp.



- 3ehælan hy3esor3e heortan minre,  
 175 afrefran feascaftne, eala fæmne 3eon3,  
 mæ3ð Maria!". "Hwæt bemurnest ðu,  
 cleopast ceari3ende? ne ic culpan in þe  
 incan æni3ne æfre onfunde  
 womma 3eworhtra, 7 þu þa word spricest  
 180 swa þu sylfa sie synna 3ehwylcre  
 firena 3efylled". "Ic to fela hæbbe  
 þæs brydscypes bealwa onfon3en,—  
 hu mæ3 ic ladi3an laþan spræce  
 oþþe 7sware æni3e findan  
 185 wraþum towiþere? Is þæt wide cuð,  
 þæt ic of þam torhtan temple dryhtnes  
 onfen3 freolice fæmnan clæne,  
 womma lease, 7 nu 3ehwyrfed is  
 þurh nathwylces. Me nawþer dea3,  
 190 sec3e ne swi3e,— 3if ic soð sprece,  
 þonne sceal Dauides dohtor sweltan  
 stanum astyrfed; 3en stren3re is  
 þæt ic morþor hele, scyle manswara  
 laþ leoda 3ehwam lif3an siþþan  
 195 fracoð in folcum". þa seo fæmne onwrah  
 ryht3eryno 7 þus reordade:  
 "Soð ic sec3e þurh sunu meotudes  
 3æsta 3eocend þæt ic 3en ne conn  
 þurh 3emæcscipe monnes ower  
 200 æn3es on eorðan; ac me eaden wearð  
 3eon3re in 3eardum þæt me 3abrihel

- 
188. *R.* assumes the loss of two halfverses after lease, and conjectures: weres ne cuðe, hal wæs þære mæ3ðe had.  
 188b. *Gr.* 3ewyrped; *Hol.* 3ewyrfed.  
 189. *Th.* the text is apparently corrupt; *Gr.* nathwylces (searo), to which *Siev.* (*PBB.* x. 515) objects; *R.* indicates omission; *K.* nathwylcne. 196. *Ms.*, *Gr.*, *K.*, *A.* ryht 3eryno; *Th.*, *Go.*, *Ck.* ryht3eryno.



- heofones heaƷenƷel      hælo Ʒebodade,  
 sæƷde soðlice      þæt me sweƷles Ʒæst  
 leoman onlyhte,—      sceolde ic lifes þrym  
 205 Ʒeberan beorhtne sunu      bearn eacen Ʒodes  
 torhtes tirfruma.      Nu ic his tempel eam  
 Ʒefremed butan facne—      in me frofre Ʒæst  
 Ʒeeardode,—      nu þu ealle forlæt  
 sare sorƷceare;      saƷa ecne þonc  
 210 mærum meotodes sunu      þæt ic his modor Ʒewearð  
 fæmne forð se þeah,      7 þu fæder cweden  
 woruldcund bi wene;—      sceolde witedom  
 in him sylfum beon      soðe Ʒefylled”.

- Eala þu soða      7 þu sibsuma  
 215 ealra cyninƷa cyninƷ,      Crist ælmihtiƷ,  
 hu þu ær wære      eallum Ʒeworden  
 worulde þrymmum      mid þinne wuldorfæder,  
 cild acenned      þurh his cræft 7 meajt!  
 Nis æniƷ nu      eorl under lyfte  
 220 secƷ searoþoncol      to þæs swiðe Ʒleaw  
 þe þæt asecƷan mæƷe      sundbuendum  
 areccan mid ryhte,      hu þe rodera weard  
 æt frymðe Ʒenom      him to freobearne;  
 þæt wæs þara þinƷa—      þe her þeoda cynn  
 225 ƷefruƷnen mid folcum—      æt fruman ærest  
 Ʒeworden under wolcnum,      þæt witiƷ Ʒod  
 lifes ordfruma      leoht 7 þystro  
 Ʒedælde dryhtlice,      7 him wæs domes Ʒeweald,  
 7 þa wisan abead      weoroda ealdor:

206. *Ms., Th.* tirfruma; *Th. reads* tirfruman; *so, R., Gr., K., A., Go., Ck., wū.*

208. (*fol. 11a*) eardode.



- 230 "Nu sie 3eworden forþ a to widan feore  
leoht lixende 3efea lif3endra 3ehwam  
þe in cneorissum cende weorðen",  
7 þa sona 3elomp,— þa hit swa sceolde—  
leoma leohtade leoda mæ3pum  
235 torht mid tun3lum æfter þon tida bi3on3;  
sylfa sette þæt þu sunu wære  
efeneardi3ende mid þinne en3an frean  
ærþon oht þisses æfre 3ewurde.  
þu eart seo snyttro þe þas sidan 3esceaft  
240 mid þi waldende worhtes ealle;  
forþon nis æni3 þæs horsc ne þæs hy3ecræfti3  
þe þin fromcyn mæ3e fira bearnum  
sweotule 3eseþan; cum nu si3ores weard,  
meotod moncynnes, 7 þine miltse her  
245 arfæst ywe; us is eallum neod  
þæt we þin medrencynn motan cunnan  
ryht3eryno, nu we areccan ne mæ3on  
þæt fædrencynn fier owihte;  
þu þisne middan3eard milde 3eblissa  
250 þurh ðinne hercyme, hælende Crist,  
7 þa 3yldnan 3eatu, þe in 3earda3um  
ful lon3e ær bilocen stodan,  
heofona heahfrea, hat ontynan

- 
230. *Ms.* forþa; *Th.* forþā; *Gr.* furþum; *Gr.* note forþam as *Ms.* reading (after *Th.*). *Hol.* would strike out a; *Cp.* 277b.  
231. *Hol.* would strike out 3efea from metrical considerations. *So, Bright.* 238. *Ms.* Edd. ær þon; *Ck.* ærþon. 241. *Hol.* would change position and read þæs horsc æni3; so, in 254a.  
242. (*fol.* 11b) cyn. 243. *Th.* (*p.* 501) 3eseþan, probably an error for 3esec3an; but *Gr.* note rejects this.  
244. *Ms.* milstse. 245. *Siev.* suggests eowa, eawa for *Ms.* ywe.  
247. *Ms., Th., Gr., A., Wü.* ryht 3eryno.  
253. *Ms., Th., Go.* heah frea.



- 7 usic þonne 3esece þurh þin sylfes 3on3  
 255 eaðmod to eorþan,— us is þinra arna þearf.  
 Hafað se awyr3da wulf tostenced  
 deor dædscua dryhten þin eowde  
 wide towrecene; þæt ðu waldend ær  
 blode 3ebohtes, þæt se bealofulla  
 260 hyneð heardlice 7 him on hæft nimeð  
 ofer usse nioda lust; forþon we ner3end þe  
 biddað 3eornlice breost3ehy3dum  
 þæt þu hrædlice helpe 3efremme  
 wer3um wreccan, þæt se wites bona  
 265 in helle 3rund hean 3edreose  
 7 þin hond3eweorc, hæleþa scyppend,  
 mote arisan 7 on ryht cuman  
 to þam upcundan æþelan rice  
 þonan us ær þurh synlust se swearta 3æst  
 270 forteah 7 fortylde, þæt we tires wone  
 a butan ende sculon ermþu dreo3an  
 butan þu usic þon ofostlicor, ece dryhten,  
 æt þam leodsceaþan, lif3ende 3od,  
 helm alwihta, hreddan wille.  
  
 275 Eala þu mæra middan3eardes  
 seo clæneste cwen ofer eorþan  
 þara e3e wurde to widan feore,

257a. *Th. note* : deorc deaðscufa(?), which *Gr. rejects*. *Ck.* deorc deaðscua.

257b. *Ms.* eowðe, with crossmark erased. 261. *Hol. Ck.* ussa; *Ms.* usse. 270. *Th. note* : fortealde, seduced by false stories (?); *Gr. Note* : fortilde; *Cos.*, *Ck.* fortyhte. *Ms.* fortylde.

275. *Ms.*, *Th.*, *Go.* mæra; *Th. note* : mæra is undoubtedly an error of the scribe for maria; *Wü.* mære.

276. (*fol. 12a*) ofer eorþan.

277. *Ms.* þara e3e wurde; *Edd.* þara þe 3ewurde; *Th. note* 1. 3ewurden.



- hu þec mid ryhte ealle reordberend  
 hatað 7 secðað hæleð 3eond foldan  
 280 bliþe mode þæt þu bryd sie  
 þæs selestan sweðles bryttan!  
 Swylce þa hyhstan on heofonum eac  
 Cristes þeðnas cweðað 7 sinðað  
 þæt þu sie hlæfdiðe halðum meahtum  
 285 wuldorweorudes 7 worl(d)cundra  
 hada under heofonum, 7 helwara,  
 forþon þu þæt ana ealra monna  
 3eþohtest þrymlice þristhycðende,  
 þæt þu þinne mæððhad meotude brohtes,  
 290 sealdes butan synnum; nan swyle ne cwom  
 ænið ofer ofer ealle men  
 bryd beaða hroden þe þa beorhtan lac  
 to heofonhame hlutre mode  
 siþþan sende; forðon heht siðores fruma  
 295 his heahbodan hider 3efleoðan  
 of his mæðenþrymme 7 þe meahta sped  
 snude cyðan, þæt þu sunu dryhtnes  
 þurh clæne 3ebyrd cennan sceolde  
 monnum to miltse 7 þe Maria forð  
 300 efne unwemme a 3ehealden.  
 Eac we þæt 3efruðnon, þæt 3efyrn bi þe  
 soðfæst sæðde sum woðbora  
 in ealddaðum Esaias  
 þæt he wære 3elæded, þæt he lifes 3esteald  
 305 in þam ecan ham eal sceawode;  
 wlat þa swa wisfæ(s)t witða 3eond þeodland

281. *Ms.* selestan, *not* selesten as *Go. notes.*

285. *Ms., Th.* worlcundra.

300. *Ms., Th., Go.* 3ehealden; *Wü., Ck.* 3ehealdan.

304b. *Ms.* þæt; *Th.* note þær(?); *Ck.* þær.

306. *Ms.* wis fæft.



- oþþæt he 3estaroðe þær 3estaþelad wæs  
 æþelic in 3on 3,— eal wæs 3ebunden  
 deoran since duru ormæte,  
 310 wundurclommum bewriþen,—wende swiðe  
 þæt æni 3 elda æfre meahte  
 swa fæstlice forescyttelsas  
 on ecnesse o inhebbas  
 oþþe ðæs ceasterhlides clustor onlucan,  
 315 ær him 3odes en 3el þurh 3lædne 3eþonc  
 þa wisan onwrah 7 þæt word acwæð :  
 “Ic þe mæ 3 sec 3an þæt soð 3ewearð  
 þæt ðas 3yldnan 3atu 3iet sume siþe  
 3od sylf wile 3æstes mæ 3ne  
 320 3efælsian fæder ælmihti 3  
 7 þurh þa fæstan locu foldan neosan,  
 7 hio þonne æfter him ece stondeð  
 simle sin 3ales swa beclysed  
 þæt næni 3 oþer nymðe ner 3end 3od  
 325 hy æfre ma eft onluceð”.  
 Nu þæt is 3efylled þæt se froda þa  
 mid ea 3um þær on wlatade,—  
 þu eart þæt wealldor : þurh þe waldend frea  
 æne on þas eorðan ut siðade  
 330 7 efne swa þec 3emette meahtum 3ehrodene  
 clæne 7 3ecorene Crist ælmihti 3,  
 swa ðe æfter him en 3la þeoden  
 eft unmaele ælces þin 3es  
 lioþuca 3an bileac lifes brytta,—

311a. *Ck.* ælda. 311b. *Ms., Th., Go.* æfre meahte; *Wü., Ck.* æfre  
 ne meahte.

313. *Ms., Th.* o inhebbas; *Th.* note owiht hebban(?); *Gr.* in  
 hebban; *Go.* o inhebbas, interprets line 313 as “ever unto all  
 eternity”; *Wü., Ck.* o inhebban.

315. (*fol. 12b*) 3odes en 3el.

322. *Ms., Th., Go.* stondeð; *Wü., Ck.* stondað.



- 335 iowa us nu þa are þe se enȝel þe  
 ȝodes spelboda ȝabriel brohte.  
 Huru þæs biddað burȝsittende,  
 þæt ðu þa frofre folcum cyðe  
 þinre sylfre sunu siþþan we motam  
 340 anmodlice ealle hyhtan.  
 Nu we on þæt bearn foran breostum stariað,  
 ȝeþinȝa us nu þristum wordum,  
 þæt he us ne læte lenȝ owihte  
 in þisse deaðdene ȝedwolan hyran,  
 345 ac þæt he usic ȝeferȝe in fæder rice  
 þær we sorȝlease siþþan motan  
 wuniȝan in wuldre mid weoroda ȝod.  
  
 Eala þu halȝa heofona dryhten,  
 þu mid fæder þinne ȝefyrn wære  
 350 efenwesende in þam æþelan ham;  
 næs æniȝ þa ȝiet enȝel ȝeworden  
 ne þæs miclan mæȝenþrymmes nan  
 ðe in roderum up rice biwitiȝað,  
 þeodnes þryðȝesteald 7 his þeȝnunȝa,  
 355 þa þu ærest wære mid þone ecan frean  
 sylf settende þas sidan ȝesceaft,  
 brade brytenȝrundas; bæm inc is ȝemæne  
 heahȝæst hleofæst. We þe hælend Crist  
 þurh eaðmedu ealle biddað  
 360 þæt þu ȝehyre hæfta stefne  
 þinra medþiowa, nerȝende ȝod,  
 hu we sind ȝeswencte þurh ure sylfra ȝewill:  
 habbað wræcmæcȝas werȝan ȝæstas—

339. *Ms., Th.* motam; *Edd.* motan.

354. (*fol. 13a*) *ȝ* his þeȝnunȝa.

361. *Ms.* med; *Th.* reads nied; *Edd.* niedþiowa.



- hetlen helsceaƿa hearde 3enyrwað—  
 365 3ebunden bealorapum,— is seo bot 3elon3  
 eall æt ƿe anum, ece dryhten ;—  
 hreowceari3um help, ƿæt ƿin hidercyme  
 afrefre feasceaƿte ƿeah we fæhƿo wið ƿec  
 ƿurh firena lust 3efremed hæbben ;  
 370 ara nu onbehtum 7 usse yrmƿa 3eƿenc,  
 hu ƿe tealtri3að tydran mode,  
 hwearfiað heanlice. Cym nu hæleƿa Cynin3,  
 ne lata to lan3e ; us is lissa ƿearf,  
 ƿæt ƿu us ahredde 7 us hælo3iefe  
 375 soðfæst sylle, ƿæt we siƿƿan forð  
 ƿa sellan ƿin3 symle moten,  
 3eƿeon on ƿeode ƿinne willan.

- Eala seo wli3e weorðmynda full  
 heah 7 hali3 heofoncund ƿrynes,  
 380 brade 3eblissad 3eond brytenwon3as,  
 ƿa mid ryhte sculon reordberende  
 earme eorðware ealle mæ3ene  
 her3an healice, nu us hælend 3od  
 wærfæst onwrah ƿæt we hine witan motan ;  
 385 forƿon hy dædhwæte dome 3eswiðde,  
 ƿæt soðfæste seraphinnes cynn,  
 uppe mid en3lum a bremende,  
 unaƿreotendum ƿrymmum sin3að  
 ful healice hludan stefne  
 390 fæ3re feor 7 neah, habbaƿ fol3oƿa  
 cyst mid cynin3e ; him ƿæt Crist for3eaf,

- 364a. *Ms.* hetlen helsceaƿa ; *Th.* note hetlan (hetolan) helsceaƿas (?) ;  
*Ettm.* hetlan helsceaðan ; *Ck.* het(e)l(a)n helsceaƿa(n). 364b.  
*Ms.* 3enyrwað ; *Edd.* 3enyrwad.  
 371. *Ms.* hu ƿe ; *Edd.* hu we.  
 381. *Ms.* ƿa ; *Ck.* ƿec. 388. (*fol. 13b*) sin3að.



- Ðæt hy motan his ætwiste    eaƿum brucan  
 simle sinƿales    sweƿle ƿehyrste,  
 weorðian waldend    wide 7 side,  
 395 7 mid hyra fiƿrum    frean ælmihtƿes  
 onsyne wearð    ecan dryhtnes ;  
 7 ymb ðeodenstol    ðrinƿað ƿeorne  
 hwylc hyra nehst mæƿe    ussum nerƿende  
 flihte lacan    friðƿeardum in,  
 400 lofiað leoflicne    7 in leohte him  
 Ða word cweƿað    7 wuldriað  
 æƿelne ordfruman    ealra ƿesceafta :  
 “Haliƿ eart Ðu haliƿ,    heahenƿla breƿo,  
 soð siƿores frea ;    simle Ðu bist haliƿ,  
 405 dryhtna dryhten ;    a Ðin dom wunað  
 eorðlic mid ældum    in ælce tid  
 wide ƿeweorƿað,—    Ðu eart weoroda ƿod ;  
 forƿon Ðu ƿefyldest    foldan 7 rodoras,  
 wiƿendra hleo,    wuldres Ðines,  
 410 helm alwihta.    Sie Ðe in heannessum  
 ece hælo    7 in eorƿan lof  
 beorht mid beornum ;    Ðu ƿebletsað leofa  
 Ðe in dryhtnes noman    duƿeƿum cwome  
 heanum to hroƿre ;    Ðe in heahƿum sie  
 415 a butan ende    ece herenis.

Eala hwæt Ðæt is wræclíc wrixl    in wera life  
 Ðætte moncynnes    milde scyppend  
 onfenƿ æt fæmnan    flæsc unwemme  
 7 sio weres friƿa    niht ne cuƿe,

394. *Th. note* : weorðiað (?).

396. *Ms., Th.* wearð ; *Th. note* : weardiað (?) ; *Edd.* weardiað.

410. *Gr.* heahnessum.

419. *Ms.* niht ; *Edd.* wiht.



- 420 ne þurh sæd ne cwom siðores aʒend  
monnes ofer moldan; ac þæt wæs ma cræft—  
þonne hit eorðbuend ealle cuþan—  
þurh ʒeryne, hu he rodera þrim  
heofona heahfrea helpe ʒefremede  
425 monna cynne þurh his modor hrif;  
7 swa forð ʒonʒende folca nerʒend  
his forgifnesse ʒumum to helpe  
dæleð doʒra ʒehwam dryhten weoroda.  
Forþon we hine domhwate dædum 7 wordum  
430 herʒen holdlice; þæt is healic ræd  
monna ʒehwylcum þe ʒemynd hafað  
þæt he symle oftost 7 inlocast  
7 ʒeornlicost ʒod weorþiʒe:  
he him þære lisse lean forʒildeð,  
435 se ʒehalʒoda hælend sylfa,  
efne in þam eðle þær he ær ne cwom,  
in lifʒendra londes wynne  
þær he ʒesæliʒ siþþan eardað  
ealne widan feorh— wunað butan ende :—Amen.

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421. *Ms.* ma; *Siev.* suggests (*PBB.* x. 515) mara; *Ck.* mara.  
423. *Hol.* (rume) þurh ʒeryne.  
425. (*fol.* 14a) his modor hrif. 426. *Ms., Edd.* forð ʒonʒende.  
432. *Gr.* note: inlocast (?).



## CRIST PART II

- 440 NV ÐV 3EORNLICE 3ÆST3erynum,  
mon se mæra, modcræfte sec  
ðurh sefan snyttro þæt þu soð wite,  
hu þæt 3eode,— þa se ælmihti3a  
acenned wearð þurh clænne had
- 445 siþþan he Marian, mæ3ða weolman  
mærræ meowlan, mundheals 3eceas,—  
þæt þær in hwitum hræ3lum 3ewerede  
en3las ne oðeowdun þa se æþelin3 cwom  
beorn in Betlem; bodan wæron 3earwe
- 450 þa þurh hleoþorcwide hyrdum cyðdon  
sæ3don soðne 3efean, þætte sunu wære  
in middan3eard meotudes acenned  
in Betleme; hwæþre in bocum ne cwið  
þæt hy in hwitum þær hræ3lum oðywden
- 455 in þa æþelan tid, swa hie eft dydon  
ða se bre3a mæra to Bethania  
þeoden þrymfæst his þe3na 3edryht  
3elaðade leof weorud,— hy þæs lareowes  
on þam wildæ3e word ne 3ehyrwdon
- 460 hyra sinc3iefan; sona wæron 3earwe  
hæleð mid hlaford to þære hal3an byr3  
þær him tacna fela tires brytta  
onwrah wuldres helm word3erynum,  
ærþon up sti3e ancenned sunu

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445. *Gr.* note mæ3ðe.

446. *Hol.* (*Angl. Beibl.* IX. 355) -heolstor for -heals.

453. *Siev.* suggests cwiðeð (*PBB.* x. 475).

456. *Th., Gr.* bre3o.

457. (*fol.* 14b) þeoden.



- 465 efenece bearn a3num fæder,  
 þæs ymb feowerti3— þe he of foldan ær  
 from deaðe aras— da3ena rimes.  
 Hæfde þa 3efylled swa ær biforan sun3on  
 wit3ena word 3eond woruld innan
- 470 Þurh his Þrowin3a; þe3nas heredon  
 lofedun leofwendum lifes a3end  
 fæder frumsceafta,— he him fæ3re þæs  
 leofum 3esiþum lean æfter 3eaf  
 7 þæt word acwæð waldend en3la
- 475 3efysed frea mihti3 to fæder rice :  
 “3efeoð 3e on ferððe,— næfre ic from hweorfe,  
 ac ic lufan symle læste wið eowic  
 7 eow meaht 3iefe 7 mid wuni3e  
 awo to ealdre, þæt eow æfre ne bið
- 480 Þurh 3ife mine 3odes onsien.  
 Farað nu 3eond ealne yrmenne 3rund  
 3eond widwe3as, weoredum cyðað  
 bodiað 7 bremað beorhtne 3eleafan  
 7 fulwiað folc under roderum—
- 485 hweorfað to heofonum,— her3as breotaþ  
 fyllað 7 feo3að, feondscype dwæscað  
 sibbe sawað on sefan manna  
 Þurh meahta sped; ic eow mid wuni3e  
 forð on frofre 7 eow friðe healde
- 490 stren3ðu staþolfæstre on stowa 3ehware.

465. *Siev.* suggests fædere (PBB. x. 483), & so in 532.

471. *Th.* note lofedun (?) (cp. 504).

480. *Th.* note: Here two or more lines are obviously wanting.  
*No gap in Ms.*

482. *Ms.* wid we3as, crossmark in d erased.

485. *Gr.* note hweorfað hi (?); *Strunk* (MLN. 17, 372) hæðnum.

490. (fol. 15a) on stowa 3ehware.

490. *Th.* note 1: stren3ðe, unless the word be sometimes indeclinable :  
*Th. Gr.* stowe; *Siev. Ck.* 3ehwam.



- Ða wearð semnin<sup>3</sup>a swe<sup>3</sup> on lyfte  
 hlud <sup>3</sup>ehyred,— heofonen<sup>3</sup>la <sup>3</sup>reat  
 weorud wlitescyne, wuldres aras  
 cwomun on corðre; cynin<sup>3</sup> ure <sup>3</sup>ewat  
 495 <sup>3</sup>urh <sup>3</sup>æs temples hrof, <sup>3</sup>ær hy to se<sup>3</sup>un  
 Ða Ðe leofes Ða <sup>3</sup>en last weardedum  
 on Ðam Ðin<sup>3</sup>stede Ðe<sup>3</sup>nas <sup>3</sup>ecorene;  
<sup>3</sup>ese<sup>3</sup>on hi on heahÐu hlaford sti<sup>3</sup>an  
<sup>3</sup>odbearn of <sup>3</sup>rundum,— him wæs <sup>3</sup>ekomor sefa  
 500 hat æt heortan, hy<sup>3</sup>e murnende  
 Ðæs Ðe hi swa leofne len<sup>3</sup> ne mostun  
<sup>3</sup>eseon under swe<sup>3</sup>le; son<sup>3</sup> ahofun  
 aras ufancunde, æþelin<sup>3</sup> heredum  
 lofedun liffruman, leohte <sup>3</sup>efe<sup>3</sup>un  
 505 Ðe of Ðæs hælendes heafelan lixte;  
<sup>3</sup>ese<sup>3</sup>on hy ælbeorhte en<sup>3</sup>las twe<sup>3</sup>en  
 fæ<sup>3</sup>re ymb Ðæt frumbearn frætwum blican  
 cynin<sup>3</sup>a wuldor; cleopedon of heahÐu  
 wordum wrætlicum ofer wera men<sup>3</sup>u  
 510 beorhtan reorde: “Hwæt bidað <sup>3</sup>e  
<sup>3</sup>alilesce <sup>3</sup>uman on hwearfte?  
 Nu <sup>3</sup>e sweotule <sup>3</sup>eseoð soðne dryhten  
 on swe<sup>3</sup>l faran si<sup>3</sup>ores a<sup>3</sup>end;  
 wile up heonan eard <sup>3</sup>esti<sup>3</sup>an  
 515 æþelin<sup>3</sup>a ord mid Ðas en<sup>3</sup>la <sup>3</sup>edryht  
 ealra folca fruma fæder eþelstoll:—

WE mid Ðyslice <sup>3</sup>reate willað  
 ofer heofona <sup>3</sup>ehlidu hlaford fer<sup>3</sup>an  
 to Ðære beorhtan byr<sup>3</sup> mid Ðas bliðan <sup>3</sup>edryt,

- 
496. *Ms. Th.* weardedum; *Edd.* weardedun  
 503. *Ms. Th.* heredum; *Edd.* heredun.  
 516. *After stoll an empty space of one line.*  
 519. *Ms.* <sup>3</sup>edryt; *Gr. Ck.* <sup>3</sup>edryht.



- 520 ealra siȝebearna    ȝæt seleste  
7 æȝeleste    ȝe ȝe her on stariaȝ  
7 in frofre ȝeseoȝ    frætƿum blican ;  
wile eft swa ȝeah    eorȝan mæȝȝe  
sylfa ȝesecan    side herȝe
- 525 7 ȝonne ȝedeman    dæda ȝehwylce  
ȝara ȝe ȝefremedon    folc under roderum".  
ȝa wæs wuldres weard—    wolcnu bifenȝun  
heahenȝla cyninȝ—    ofer hrofas upp  
haliȝra helm ;    hyht wæs ȝeniwad
- 530 blis in burȝum    ȝurh ȝæs beornes cyme ;  
ȝesæt siȝehremiȝ    on ȝa swiȝran hand  
ece eadfruma    aȝnum fæder.  
ȝewitan him ȝa ȝonȝan    to Hierusalem  
hæleȝ hyȝerofe    in ȝa halȝan burȝ
- 535 ȝeomormode    ȝonan hy ȝod nyhst  
up stiȝende    eaȝum seȝun  
hyra wilȝifan ;    ȝær wæs wopes hrinȝ  
torne bitolden,    wæs seo treowlufu  
hat æt heortan—    hre(ȝ)er innan weoll
- 540 beorn breostsefa.    Bidon ealle ȝær  
ȝeȝnas ȝrymfulle    ȝeodnes ȝehata  
in ȝære torhtan byriȝ    tyn niht ȝa ȝen  
swa him sylf bibead    sweȝles aȝend,  
ærȝon up stiȝe    ealles waldend
- 545 on heofona ȝehyld—    hƿite cwoman

521. (*fol.* 15b) 7 æȝeleste.

527. *Ms.* *Th.* wolcnū bifenȝun ; *Con.* bifenȝum ; *Th.* note biferȝen (?) ; *Gr.* biferȝen ; *Go.* biferȝen, bifen : *Go.* note : a scribal error for biferȝen ; *Edd.* wolcnum.

535. *Siev.* neist ; *Hol.* nyh(e)st.

536. *Th.* note : more correctly upstiȝendne.

539. *Ms.* *Con.* hreder.

540. *Ms.* b<sup>e</sup>orn ; *Con.* *Gr.* bearn ; *Ms.* bidan.

545. *Th.* note ȝehlyd(?).



- eorla ead<sup>3</sup>iefan en<sup>3</sup>las to<sup>3</sup>eanes.  
 Ðæt is wel cweden swa <sup>3</sup>ewritu sec<sup>3</sup>að,  
 Ðæt him ælbeorhte en<sup>3</sup>las to<sup>3</sup>eanes  
 in Ða hal<sup>3</sup>an tid heapum cwoman  
 550 si<sup>3</sup>an on swe<sup>3</sup>le Ða wæs symbla mæst  
<sup>3</sup>eworden in wuldre; wel Ðæt <sup>3</sup>edafenað,  
 Ðæt to Ðære blisse beorhte <sup>3</sup>ewerede  
 in Ðæs Ðeodnes bur<sup>3</sup> Ðe<sup>3</sup>nas cwoman  
 weorud wlitescyne,— <sup>3</sup>ese<sup>3</sup>on wilcuman  
 555 on heahsetle heofones waldend  
 folca feorh<sup>3</sup>iefan frætwum.....  
 .....  
 556B..... ealles waldend  
 middan<sup>3</sup>eardes 7 mæ<sup>3</sup>en<sup>3</sup>þrymmes.

- “Hafað nu se hal<sup>3</sup>a helle bireafod  
 ealles Ðæs <sup>3</sup>afoles Ðe hi <sup>3</sup>earda<sup>3</sup>um  
 560 in Ðæt orle<sup>3</sup>e unryhte sweal<sup>3</sup>,  
 nu sind forcumene 7 in cwicsusle  
<sup>3</sup>ehynde 7 <sup>3</sup>ehæfte in helle <sup>3</sup>rund  
 du<sup>3</sup>u<sup>3</sup>um bidæled deofla cempan;  
 ne meahtan wi<sup>3</sup>erbro<sup>3</sup>an wi<sup>3</sup>e spowan  
 565 wæpna wyrpum, si<sup>3</sup>þan wuldres cynin<sup>3</sup>  
 heofonrices helm hilde <sup>3</sup>efremede  
 wi<sup>3</sup> his ealdfeondum anes meahtum,  
 Ðær he of hæfte ahlod hu<sup>3</sup>a mæste  
 of feonda byri<sup>3</sup> folces unrim  
 570 Ðisne ilcan Ðreat Ðe <sup>3</sup>e her on stariað.  
 Wile nu <sup>3</sup>esecan sawla ner<sup>3</sup>end

548. *Ms.* ælbeorhte; *Go.* albeorhte.

556. *Siev.* (*PBB.* x. 515) would read 556b and 556B as frætwan ealles, so *Hol.* who suggests fre<sup>3</sup>an for frætwan.

556B. (*fol.* 16a) ealles waldend.

559. *Gr.* Ðe heo.

564. *Ms.* neahtan; *Ms.* wi<sup>3</sup>er bro<sup>3</sup>an; *Cos. Ck.* wi<sup>3</sup>erbreocan.



- 3æsta 3iefstol      3odes a3en bearn  
 æfter 3uðple3an ;      nu 3e 3eare cunnon  
 hwæt se hlaford is      se 3isne here lædeð,  
 575 nu 3e fromlice      freondum to3eanes  
 3on3að 3lædmode,      3eatu ontynað ;  
 wile in to eow      ealles waldend  
 cynin3 on ceastre      corðre ne lytle  
 fyrnweorca fruma      folc 3elædan  
 580 in dreama dream,      ðe he on deoflum 3enom  
 3urh his sylfes sy3or ;      sib sceal 3emæne  
 en3lum 7 ældum      a forð heonan  
 wesan wideferh,—      wær is ætsomne  
 3odes 7 monna,      3æsthali3 treow—  
 585 lufu lifes hyht      7 ealles leohtes 3efea".

- Hwæt we nu 3ehyrdan      hu 3æt hælubearn  
 3urh his hydercyme      hals eft for3eaf,  
 3efreode 7 3efreo3ade      folc under wolcnum,  
 mære meotudes sunu,      3æt nu monna 3ehwylc,  
 590 cwic 3endan her wunat,      3eceosan mot  
 swa helle hien3u      swa heofones mær3u,  
 swa 3æt leohte leoht      swa ða la3an niht,  
 swa 3rymmes 3ræce      swa 3ystra wræce,  
 swa mid dryhten dream      swa mid deoflum hream,  
 595 swa wite mid wra3um      swa wuldor mid arum,  
 swa lif swa deað      swa him leofre bið  
 to 3efremmanne      3enden flæsc 7 3æst  
 wuniað in worulde ;      wuldor 3æs a3e

577. *Ms. Th. Go.* into ; *Gr. A. Wü. Ck.* in to.

585. *Th. note* : lufe (?).

590. *Ms. Go.* wunat ; *Edd.* wunað. (*fol. 16b*) 3endan.

592. *Strunk (MLN. 17, 371-3)* leofe for leohte.

593. *Ms.* 3ystra ; *Th. Gr. Go.* 3rystra ; *Gr. note* : 3ristra (?) or 3ystra (?) ; *R.* 3ystra ; *Cp. F. Klaeber (JGPH. 4, 101-12).*



*Þrynysse Þrym Þonc butan ende :—*

- 600 ÐÆT is *Þæs* *wyrðe* *Þætte* *werÞeode*  
*sec3en* *dryhtne* *Þonc* *du3uða* *3ehwylcre*  
*Þe* *us* *sið* *7 ær* *simle* *3efremede*  
*Þurh* *moni3fealdra* *mæ3na* *3eryno.*  
*He* *us* *æt* *3iefeð* *7 æhta* *sped*
- 605 *welan* *ofer* *widlond* *7 weder* *liÞe*  
*under* *swe3les* *hleō* ; *sunne* *7 mona*  
*æÞelast* *tun3la* *eallum* *scinað*  
*heofoncondelle* *hæleÞum* *on eorðan,—*  
*dreoseð* *deaw* *7 ren,—* *du3uðe* *weccaÞ*
- 610 *to* *feorhnere* *fira* *cynne*  
*iecað* *eorðwelan* ; *Þæs* *we* *ealles* *sculon*  
*sec3an* *Þonc* *7 lof* *Þeodne* *ussum*  
*7 huru* *Þære* *hælo* *Þe* *he* *us* *to* *hyhte* *for3eaf,*  
*ða* *he* *Þa* *yrmþu* *eft* *oncyrde*
- 615 *æt* *(h)is* *upsti3e,* *Þe* *we* *ær* *dur3on,*  
*7 3eÞin3ade* *Þeodbuendum*  
*wið* *fæder* *swæsne* *fæhÞa* *mæste*  
*cynin3* *anboren,* *cwide* *eft* *onhwearf*  
*saulum* *to* *sibbe,* *se* *Þe* *ær* *sun3en* *(wæs)*
- 620 *Þurh* *yrne* *hy3e* *ældum* *to* *sor3e :*  
*“Ic* *Þec* *ofer* *eorðan* *3eworhte,* *on* *Þære*  
*Þu* *scealt* *yrmÞum* *lif3an*  
*wunian* *in* *3ewinne* *7 wræce* *dreo3an*  
*feondum* *to* *hroÞor* *fusleoð* *3alan*  
*7 to* *Þære* *ilcan* *scealt* *eft* *3eweorþan*

599. *After ende an empty space of one line.*

614. *Ms.* *yrmþu,* *not* *yrmðu* *as* *Go.* *notes ;* *Gr.* *yrmða.*

615. *Ms.* *is.*

619. *Th.* *note :* *conjectures* *wæs* *(?) ;* *Ettm., Gr., R., Go., Wü., Ck.* *supply* *wæs.*

621. *R., Ck.* *of* *for* *Ms.* *ofer.*

622. *(fol. 17a)* *7 wræce* *dreo3an.*



- 625 *wyrmum aweallen ; Ðonan wites fyr*  
*of ðære eorðan scealt eft 3esecan”.*  
*Hwæt us ðis se æþelin3 yðre 3efremede,*  
*Ða he leomum onfen3 7 lichoman,*  
*monnes ma3utudre, siþþan meotodes sunu*  
630 *en3la eþel up 3esti3an*  
*wolde weoroda 3od,— us se willa bicwom*  
*heanum to helpe on Ða hal3an tid ;*  
*bi Ðon 3iedd awræc Iob swa he cuðe,*  
*herede helm wera, hælend lofede*  
635 *7 mid siblufan sunu waldendes*  
*freonoman cende 7 hine fu3el nemde,*  
*Ðone Iudeas on3ietan ne meahtan*  
*in ðære 3odcundan 3æstes stren3ðu.*  
*Wæs Ðæs fu3les flyht feondum on eorþan*  
640 *dyrne 7 de3ol, Ðam Ðe deorc 3ewit*  
*hæfdon on hreÐre heortan stænne ;*  
*noldan hi Ða torhtan tacen oncnawan*  
*Ðe him beforan fremede freobearn 3odes*  
*moni3 mislic 3eond middan3eard*  
645 *swa se fæla fu3el fly3es cunnode,*  
*hwilum en3la eard up 3esohte*  
*modi3 meahtum stran3 Ðone maran ham,*  
*hwilum he to eorþan eft 3estylde*  
*Ðurh 3æstes 3iefe 3rundsceat sohte*  
650 *wende to worulde ; bi Ðon se wit3a son3 :*  
*“He wæs upp hafen en3la fæðmum*  
*in his Ða miclan meahta spede*

635. *Th.* suna (?) ; *Ettm.*, *Gr.* suna ; *Ms.* sunu.

638. *Ms.* *Go.* In (*capital i*).

641. *Gr.* note stænene (?) ; *Th.* note : contraction for stænene.

642. *Th.* note : reads tacnu or tacna ; *Ettm.* tacnu.

644. *Ms.* mislic ; *Ck.* mislic(u).

647. *Ms.* maran ; *Gr.* note : mæran (?) ; *Ck.* m(æ)ran.



- heah 7 hali<sup>3</sup> ofer heofona *Þrym*;  
 ne meahtan *þa* *þæs* fu<sup>3</sup>les flyht *þecnawan*  
 655 *þe* *þæs* upsti<sup>3</sup>es 7sæc fremedon  
 7 *þæt* ne *þelyfdon*, *þætte* liffruma  
 in monnes hiw ofer mæ<sup>3</sup>na *Þrym*  
 hali<sup>3</sup> from hrusan ahafen wurde.  
 Ða us *þeweorðade* se *þas* world *þescop*  
 660 *þodes* *þæstsunu* 7 us *þiefe* sealde  
 uppe mid en<sup>3</sup>lum ece sta<sup>þ</sup>elas  
 7 eac moni<sup>3</sup>fealde modes snyttru  
 seow 7 sette *þeond* sefan monna :  
 sumum wordla<sup>þe</sup> wise sendeð  
 665 on his modes *þemynd* *þurh* his mu<sup>þ</sup>es *þæst*  
 æðele 7<sup>3</sup>iæt,— se mæ<sup>3</sup> eal fela  
 sin<sup>3</sup>an 7 sec<sup>3</sup>an *þam* bið snyttrucræft  
 bifolen on ferðe, sum mæ<sup>3</sup> fin<sup>3</sup>rum wel  
 hlude fore hæle<sup>þum</sup> hearpan stir<sup>3</sup>an  
 670 *þleobeam* *þretan*; sum mæ<sup>3</sup> *þodcunde*  
 reccan ryhte æ, sum mæ<sup>3</sup> ryne tun<sup>3</sup>la  
 sec<sup>3</sup>an side *þesceaft*, sum mæ<sup>3</sup> searolice  
 wordcwide writan; sumum wi<sup>3</sup>es sped  
*þiefeð* æt *þuþe* *þonne* *þarþetrum*  
 675 ofer scildhreadan sceotend sendað  
 flacor flan<sup>3</sup>eweorc; sum mæ<sup>3</sup> fromlice  
 ofer sealtne sæ sundwudu drifan  
 hreran holm<sup>þræce</sup>, sum mæ<sup>3</sup> heanne beam

654. *Ms.* fly<sup>ht</sup>.

655. (*fol. 17b*) *þe* *þæs*.

657. *Gr.* hiwe (?).

664. *Th.* note : wordlace (?) ; *Ettm.* wordlade.

665. *Th.* *þæst* : "guest".

673. *Ms.* sum<sup>ū</sup>.

675. *Th.* reads hreoðan, so *Ettm.*

678. *Ettm. Gr., K.* heahne.



stæl3ne 3esti3an,      sum mæ3 styled sweord  
 680 wæpen 3ewyrcean,      sum con won3a bi3on3  
 we3as wid3ielle      swa se waldend us  
 3odbearn on 3rundum      his 3iefe bryttað;  
 nyle he æn3um anum      ealle 3esyllan  
 3æstes snyttru,      þy læs him 3ielp sceþþe  
 685 þurh his anes cræft      ofer oþre forð :—

ÐVS 3od meahti3      3eofum unhneawum  
 cynin3 alwihta      cræftum weorðaþ  
 eorþan tuddor,      swylce ead3um blæd  
 seleð on swe3le,      sibbe ræreþ  
 690 ece to ealdre      en3la 7 monna,  
 swa he his weorc weorþað;      bi þon se wit3a cwæð  
 þæt ahæfen wæren      hal3e 3immas  
 hædre heofontun3ol      healice upp  
 sunne 7 mona.      Hwæt sindan þa  
 695 3immas swa scyne      buton 3od sylfa ?  
 He is se soðfæsta      sunnan leoma  
 en3lum 7 eorðwarum      æþele scima;  
 ofer middan3eard      mona lixe(ð)  
 3æstlic tun3ol      swa seo 3odes circe  
 700 þurh 3esomnin3a      soðes 7 ryhtes  
 beorhte bliceð,      swa hit on bocum cwiþ,  
 siþþan of 3rundum      3odbearn asta3  
 cynin3 clænra 3ehwæs;      þa seo circe her  
 æfyllendra      eahtnysse bad  
 705 under hæþenra      hyrda 3ewealdum,  
 þær ða synsceaðan      soþes ne 3iemdon

684. *Ms.* hī; *Th. Ettm. Gr.* hi.

685. *forð* the only word in the line of which it stands at the beginning.

686. (*fol. 18a*) ÐVS.

698. *Ms.* lixed.

701. *Siev.* suggests cwiðeð.

704. *Ettm.* eahtnysse, note ehtnysse (?); *Hol.* ehtnysse.



- 3æstes þearfe, ac hi 3odes tempel  
 bræcan 7 bærndon, blod3yte worhtan  
 feodan 7 fylton; hwæþre forð bicwom  
 710 þurh 3æstes 3iefe 3odes þe3na blæ(d)  
 æfter upsti3e ecan dryhtnes;  
 bi þon Salomon son3, sunu Dauipēs  
 3iedda 3earosnottor 3æst3erynum  
 waldend werþeoda, 7 þæt word acwæð:  
 715 “Cuð þæt 3eweorðeð, þætte cynin3 en3la  
 meotud meahtum swið munt 3estylleð  
 3ehleapeð hea dune, hyllas 7 cnollas  
 bewrið mid his wuldre, woruld alyseð  
 ealle eorðbuend þurh þone æþelan styll”.  
 720 Wæs se forma hlyp þa he on fæmnan asta3  
 mæ3eð unmæle 7 þær mennisc hiw  
 onfen3 butan firenum— þæt to frofre 3ewearð  
 eallum eorðwarum; wæs se oþer stiell  
 bearnes 3ebyrda þa he in binne wæs  
 725 in cildes hiw claþum bewunden  
 ealra þrymma þrym. Wæs se þrida hlyp  
 rodorcynin3es ræs þa he on rode asta3  
 fæder frofre 3æst; wæs se feorða stiell  
 in byr3enne þa he þone beam of3eaf  
 730 foldærne fæst. Wæs se fifta hlyp  
 þa he hellw(a)rena heap forby3de  
 in cwicsusle, cynin3 inne 3ebond  
 feonda foresprecan fyrnum tea3um

709. *Ms.* feo dan : a letter supposed to be erased in the gap.

710. *Ms.* blæð.

712. *Ms.* Th. Go. dauipēs; *Ettm.* Davides; *Wü.* A. Dauides.

717. *Th.* Go. *Ck.* hea-dune.

719. (*fol.* 18b) buend.

724. *Ettm.* 3ebyrdo; *Gr.* 3ebyrdu.

731. *Ms.* Th. werena; *Edd.* warena; *cp.* *Jul.* 322. *Ms.* werena.



- 3romhydi3ne þær he 3en li3eð  
 735 in carcerne clommum 3efæstnad  
 synnum 3esæled; wæs se siexta hlyp  
 hali3es hyhtple3a þa he to heofonum asta3  
 on his ealdcyððe. þa wæs en3la þreat  
 on þa hal3an tid hleahtre bliþe  
 740 wynnum 3eworden,— 3esawan wuldres þrym  
 æþelin3a ord eðles neosan  
 beorhtra bolda,— þa wearð bur3warum  
 ead3um ece 3efea æþelin3es ple3a.  
 þus her on 3rundum 3odes ece bearn  
 745 ofer heahhleopu hlypum stylde  
 modi3 æfter muntum swa we men sculon  
 heortan 3ehy3dum hlypum styllan  
 of mæ3ne in mæ3en, mærpum til3an  
 þæt we to þam hyhstan hrofe 3esti3an  
 750 hal3um weorcum þær is hyht 7 blis  
 3eþun3en þe3nweorud. Is us þearf micel  
 þæt we mid heortan hælo secen  
 þær we mid 3æste 3eorne 3elyfað  
 þæt þæt hælobearn heonan up sti3e  
 755 mid usse lichoman lif3ende 3od;  
 forþon we a sculon idle lustas  
 synwunde forseon 7 þæs sellran 3efeon.  
 Habbað we us to frofre fæder on roderum  
 ælmeahti3ne : he his aras þonan

740. *Th. Gr.* 3esawon. *Ms.* 3esawan.

741. *Th. Go.* eþles. *Ms.* eðles.

743. *Th.* ead3u. *Ms. Gr.* ead3um.

745. *Ms. Th. Go. Wü.* heah hleoþu; *Ck.* heahhleopu.

753. *Th. note* : þæt (?); *Ettm.* þæt; *Ms. Gr.* þær. (*fol. 19a*)  
 3elyfað.

754. *Th. Go. Wü. A.* upsti3e; *Ck.* up sti3e.

757. *Ms.* sell<sup>r</sup>an; *Ettm.* selran.

758. *Th. note* : we seems redundant.



- 760 hali<sup>3</sup> of heahðu hider onsendeð,  
 Ða us 3escildaþ wið sceppendra  
 e3lum earhfarum Ði læs unholdan  
 wunde 3ewyrcen, Ðonne wrohtbora  
 in folc 3odes forð onsendeð
- 765 of his bræ3dbo3an biterne stræl.  
 ForÐon we fæste sculon wið Ðam færscyte  
 symle wærlice wearde healdan,  
 Ðy læs se attres ord in 3ebu3e  
 biter bord3elac under banlocan
- 770 feonda færsearo; Ðæt bið frecne wund  
 blatast benna. Utan us beor3an Ða  
 Ðenden we on eorðan eard weardi3en;  
 utan us to Fæder freoÐa wilnian,  
 biddan bearn 3odes 7 Ðone bliðan 3æst
- 775 Ðæt he us 3escilde wið sceaðan wæpnum  
 laÐra ly3esearwum, se us lif for3eaf—  
 leomu lic 7 3æst. Sie him lof symle  
 Ðurh woruld worulda wuldor on heofnum :-

- NE Ðearf him ondrædan deofla strælas
- 780 æni3 on eorðan ælda cynnes,  
 3romra 3arfare, 3if hine 3od scildeþ  
 du3uða dryhten; is Ðam dome neah,  
 Ðæt we 3elice sceolon leanum hleotan  
 swa we widefeorh weorcum hlodun
- 785 3eond sidne 3rund. Us sec3að bec

762. *Ms. Th. en3lum; Th. note: e3lum (?)*.

765. *Siev. (PBB. x. 496), Hol. bitterne.*

768f. *Hol. : between these a gap.*

773. *Siev. suggests fædere (PBB. x. 483) & so in 532; so Hol.*

777. *Ms. se, not s (Go. note); Edd. si.*

778. *Ms. heofnū; Con. Ettm. Ck. heofonum. After heofnū which occurs in the middle of the line another paragraph begins.*

783. *h of hleotan by another hand.*



- hu æt ærestan eadmod asta3  
 in middan3eard mæ3na 3oldhord  
 in fæmnan fæðm freobearn 3odes  
 hali3 of heahþu; huru ic wene me  
 790 7 eac ondræde dom (ð)y reþran—  
 ðonne eft cymeð en3la þeoden—  
 þe ic ne heold teala þæt me hælend min  
 on bocum bibeað; ic þæs bro3an sceal  
 3eseon synwræce— þæs þe ic soð tal3e—  
 795 þær moni3 beoð, on 3emot lædað  
 fore onsyne eces deman.  
 þonne h cwacað, 3ehyreð cynin3 mæðlan,  
 rodera ryhtend, sprecan reþe word  
 þam þe him ær in worulde wace hyrdon  
 800 þendan 7 † yþast meahtan  
 frofre findan; þær sceal forht moni3  
 on þam won3stede weri3 bidan  
 hwæt him æfter dædum deman wille  
 wraþra wita. Biþ se þ scæcen

786. (fol. 19b) mod.

790. Ms. dyreþran.

794. Th.: perhaps sinwræce, eternal vengeance; Gr.: Th. ohne grund.

795a. Ms. moni3; Ck. moni3(e).

795b. Ms. lædað; Edd. læded.

803. Th. note: the absence of the rune E, and the want of connexion in the sense, prove the loss of a couplet between 11.22 and 23 (i.e. after 804a); so Ettm. Gr. R.; Gr. inserts as 804 after wille (803b): on þam E-fullan dæ3e en3la dryhten, where E-full: eh-full, e3efull *terribilis*; Wü. leaves space for the line after 803; Go. indicates no omission. Siev. (Angl. 13. p. 11) disproves the idea of the loss of a line: "Dem gegenüber möchte ich betonen, dass der zusammenhang hier ebenso wenig zerstört ist, wie in der fest wörtlich übereinstimmenden stelle der Juliane, die doch das hier vermisste E enthält".



- flodwudu fer<sup>3</sup>en; is *þæt* frecne stream  
 yða ofermæta— *þe* we her on lacað  
 855 *þeond þas* wacan woruld— wind<sup>3</sup>e holmas  
 ofer deop *þelad*; was se drohtað stron<sup>3</sup>  
*ærþon* we to londe *þeliden* hæfdon  
 ofer hreone hryc<sup>3</sup> *þa* us help bicwom,  
*þæt* us to hælo hy<sup>þe</sup> *þelædde*  
 860 *þodes þæstsunu* 7 us *þiefe* sealde,  
*þæt* we oncnawan ma<sup>3</sup>un ofer ceoles bord  
 hwær we sælan sceolon sundhen<sup>3</sup>estas,  
 ealde yðmearas ancrum fæste.  
 Utan us to *þære* hyðe hyht sta<sup>þ</sup>elian,  
 865 *ða* us *þerymde* rodera waldend,  
 hal<sup>3</sup>e on heah<sup>þu</sup>, *þa* he heofonum asta<sup>3</sup> :-:-:-

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853. *Ms.* flod wudu; *Ettm. Ck.* flodwudum.

857. (*fol. 20b*) hæfdon.

866. *Ettm. note*: to heofonum (?); *Ck.* (to) heofonum; *Ms.* heofonum. *After asta<sup>3</sup> there is an empty space of two lines.*



## NOTES.

2 *Se weallstan*. Cp. "lapis angularis" (Antiphon of the Magnificat for Dec. 21 ; Ck.), also Ps. 117, 21-22 "Lapidem quem reproba verunt aedificantes etc." For the idea of stone having been used in building a church, cp. El. 1019-20a "þa þe wrætlicost wyrcan cuðon|stan3efo3um".

6. *3efo3e*. Cp. El. 1020a ; "þa 3efo3a compaginem", Lch. i. lxxii, 9. Instead of connecting *3efo3e* with *3esomni3e* 5a as all the editors have done, I would regard it as an instrumental in the causal sense and connect it with the following expression ; see Intro. ; for objects reckoned individually being at the same time taken collectively, cp. 385-6, 395-6 : I translate ll.5-6 as "and join together the spacious walls, (which will be) on account of the firmly fixed connection an indestructible rock".

*flint* : cp. Cr. 1189a flintum heardran, Rid. 41, 78a flinte ic eom heardra.

7. *Ms. eorð b...* Almost all the editors agree in thinking that the last letter is 3, and from what is visible immediately before the gap preceding *eall* it is just possible that it may be 3. After *b* there is a visible remnant of a letter ; but it is far from being like "the upper part of a curtailed y" (Go.). The shape in which I find it in the facsimile induces a strong likelihood in favour of the lower part of an *e*. The curved line looks too much pointed at the bottom for *o*. Now between this *e* and the 3 there is room, not for two, but for only one letter, which I would fill up with *r* and read the word as *eorðb(er)3*.

But neither B.T. nor the Suppl. shows the word *eorðber3* ; they give us the word *ber3* or *beor3* meaning "a hill, mountain ; collis, mons". Considering that Cr. I uses several words which are not used, or rarely used, outside its text, I am inclined to accept the reading *eorðb(er)3* meaning "an earthly eminence, a hill or mountain" ; cp. *heahbeor3* (in B.T. Suppl.). It should be noted how, on the contrary, the word *eorðburh* or *eorðbyri3* means "an earthmound or burying place ; agger, humatio" (B.T.). It seems to me, however, that the reading *eorðb(er)3* suits the meaning admirably. It gives the idea of the magnificent structure (cp. *healle mæsse* 4b) with its roof reaching heaven (cp. *heafod* 4a meaning "top of a building", see



B.T. Suppl. s. v. VI) being situated on an earthly eminence, a hill or a mountain, all over which human eyes will look (presumably from the foot of the hill or mountain) and marvel for ever.

So, I think that *3eond* 7a is connected in sense, not with *wundrien* 8a, but with *3esihþe* 7b; cp. 59 *sioh nu sylfa þe 3eond þas sidan 3esceaft*, 306. Now, *ea3na 3esihþe* 7b is evidently to be looked upon as nom. to the verb *wundrien*, on which, however, Cook says "and one would hardly expect the 'sights of eyes' to wonder" (see his notes). George Shipley, in "Genetive in A. S. Poetry", p. 63, interprets *ea3na 3esihþe* as "eyes" and compares Ps. cxvii, 21 "*þæt is urum ea3um eall wundorlic*". But, as we have seen above, in *3esihþe* the verbal notion is quite prominent. So, the expression should here mean "eyes seeing or looking over"; cp. R. Rössger (Angl. Vol. 8, p. 349): "In vielen fallen gibt der genetiv nicht eine eigenschaft an, sondern er bildet den hauptbegriff und das wort, von dem er abhängt, dient zu seiner erklärung". He interprets *monnes mod* Cr. 1691 as "der mutige mann". We should further compare Jul. 701a *eardes uncyðþu* which in the context cannot have any other meaning than "unknown land"; El. 590a *wyrda 3eryno*; Beow. 2107b-8a *hearpan wynne|3omenwudu 3rette*; Aelfc. Gl. 67 "*candeles leoma lampas*"; but Ps. Th. 77, 16 "*fyres leoma illuminatio ignis*". The last two examples show that, where necessary for the sense, we should have recourse to this mode of interpretation; cp. *sunnan leoma* Cr. 106b, 696b, *heortan 3ehygðum* 747a; see Intro.; 603b.

It is interesting to note here what E. D. Hanscom says in his "Feeling for Nature in Old English Poetry" in JEGP, Vol. 5, p. 454: "There is nothing of the inspiration or the awe that comes to those bred in the uplands, no lifting of the eyes to the hills from which help shall come".

8. *to worlde*. It should be noted that it is the syncopated form that is metrically required in these two poems and also in the other poems of Cy. See Cook's note. Dissyllabic *woruld* is metrically justified in Cr. III, Ph., Gu. B.

*Wuldres ealdor*: Voc. case, cp. 361b. Cook construes this as acc. and compares Ph. 331, Gu. 1205, in which as in the other instances cited by B.T. and the Suppl. *wundrian* does not have a person for its object. For its absolute use cp. B.T. s.v. I(1).

12. Ms. *Cræst3a*. As this word does not appear to exist anywhere else it has been changed by all the editors into "*cræft3a*". Now, it is important to notice that in lines 1-8 Christ is not spoken of as an "architect" or "workman": cp. "*ða wyrhtan*" 2b, but as the "lapis



angularis" whose very presence in the structure of the church is sufficient to unite the discordant elements into firmness and solidity. So, the expression, "Nu is þam weorce þearf", 11b, shows that the presence of Christ is necessary, not as a worker, but as the most essential factor that should contribute towards the reconstruction of the work (11b) i.e. the church (not 'cause' Ck.). The idea in *3ebete* 13a is that he would mend matters by his simple presence; cp. *3esomni3e* 5a.

I therefore think that it is better to support the Ms. reading on the authority of the following lines from Gregory's *Liber Responsalis*, which is supposed to have been used by the poet (Ck. Bou.): "Ecce Dominus veniet, protector noster, Sanctus Israel, coronam regni habens in capite suo" (Migne 78, 734). The supposition that the word *cræst3a* was probably used by the poet in the sense of "decorated with a plume on his head", "*habens coronam regni in capite suo*" yields a more consistent sense, namely, (11b-14a) the idea of a crowned king being at the head of the church, uniting and protecting the entire congregation.

B.T. renders the word *cræsta* by "tuft, plume" and refers it to Benson's "Vocabulary" and Somner's "Dictionary", where we find "*cræsta crista*", from which we may think that the word was probably in use. But OE. loan from Lat. *crista*, "tuft, plume", should be *cresta*, not *cræsta*, cp. *se3n* from Lat. *signum*. The *æ* however may have been a Late WSax. spelling variant of *e*: cp. Cosijn "Altwestsächsische Grammatik", p. 19. From *cræsta* we have of course the derivative weak adj. *cræst3a*.

Cp. Cr. 306 *wisfæ(s)t*, Ms. *wisfæft*.

14. *hus under hrofe*: C. Abbetmeyer in "Old English Poetical Motives", p. 36, says: "Fallen mankind is a house lying waste beneath the roof (Cri. 13f)". Cook who compares these lines with the first two stanzas of Henry Vaughan's *Burial* (JEGP, 5, 182) says in his note: "Aelfric recognises *hus*, as a metaphor, in two senses: (a) the one church universal; (b) the individual Christian".

11-15. Nu.....Nu. The Ms. has a stop before *nu* 11b, but none before *he* 14b and *nu* 15b. It seems to me therefore proper to construe *nu* 11b and that in 15b as correlatives meaning "since..... therefore" and to regard 14b-15a as a parenthetical expression. See Intro. Cp. B.T. s.v. II.

15. Ms. *læmenu*. I read the last letter as *u*. The top left hand serif, which appears quite clear, distinguishes it from *a*



20. The ultra-violet photograph (see Intro.) has helped me to read the line as

*ead3u(m) upwe3as. oþrum forwyrneð.*

The reasons for the reading have been explained in an article, "A Note on 'Crist', Line 20", in *Mod. lang. Review*, Vol. XXXII. No. 1. January, 1937.

Looking for the Bibliography I have just lighted upon Mr. N. R. Ker (in *Medium Aevum*, Vol. 2, p. 225) who says: "The ultraviolet ray photograph shows *up we3as* clearly", and with reference to the reading *forwyrned* he says: "In the facsimile the form of the last letter suggests  $\delta$  rather than *d*, although the crossstroke cannot be certainly made out".

21. *his*: cp. *oþrum* 20b, which should therefore be regarded as sing. The latter may also be looked upon as pl. cp. 385-6, 395-6.

23. *Ms. 7m. .d3ia*. This is what I read in the ultraviolet photograph, and the top part of a letter *n* immediately before *d* is also pretty clearly visible. So, I fill it out as *7m(y)nd3ia(ð)*. The verb *mynd3ian* means "to remind, to bring to the notice of"; see B.T. s.v. II & the Suppl. s.v. II(1).

24. *Ms. þæt he ne bet. .u ceose weorðan.*

The small *e* after *h* has its top loop destroyed. The letter after *ne* is *b* not *h*, with its lower bow quite clear. I cannot read any letter immediately after *t*, but there is a faint inclined vertical line with a bend at the top which leads me to believe with the editors that it is probably a small *e* with a greater part of its top loop and the bottom serif quite destroyed. The last word of the line in *Ms.* seems to be *ceose*, for the first two letters do not appear to be any other than *c* and a tall *e*. The next word is clearly *weorðan*, not *sprecan*, and it forms the first word in the next line in *Ms.*

Immediately before *c* the folio preserves the dim outline (from which the ink seems to have worn off) of what should be either *a* or *u* with the bottom serif quite legible. In *a* however either of the vertical lines or both are generally slightly inclined to make the top flatter than the bottom, but it is not so in *u*, and, as in the present case both the lines seem to be perpendicular, I take the letter to be *u*.

Now, between *e* (after *bet*) and *u* there appears to be only one letter blurred by ink and so undecipherable, which I would consider to be *r*. So, I read the word as *bet(er)u*.

The difficulties in this reading are partly metrical, partly grammatical. First, there is no alliteration in this line, for which one should compare *ll.* 419, 361. Secondly, the use of an infin. governed by



the verb *ceosan* is not seen anywhere else. But evidently we have in *weorðan* a simple infin. where we should have expected the gerund probably in the following form: *þæt he ceose cearfulra þin3 ne heteru to weorðanne*; cp. Cr. 1621b-2

“þær hy leomu ræcað

to bindenne 7 to bærenne”;

also “*þa on3et heo on hyre modes 3esyhðe hyre ætywed beon þæt heo 3eseah intellexit in uisione mentis ostensum sibi esse quod uiderat*” Bd. 4, 23. Comp. also other instances of simple infin. for gerund in Cr. I: 60b, 313b-4b. We find similar wording in El. 1038b-9 “he þæt betere 3eceas wuldres wyne”.

25. This line has been utterly misunderstood; see Cook's Notes. The word *þin3* should here mean “state, condition”; cp. “to hwan ðinre sawle *þin3* siþþan wurde” Seel. 20; see B.T. s.v. I(6). *þe we in* etc. should be regarded as a clause in apposition to *þin3*; so, *þe* should be treated as a conj. meaning “that”. Cp. B.T. s.v. III(1)(a), from which I quote one example: “Heo ða fæhðe wræc, *þe* ðu... 3rendel cwealdest”, Beow. 1333b-4; cp. also El. 984.

*Carcerne*: Cook quotes from Wulfstan, Hom 3, 14ff: “ðæt is þonne þæm 3elicost, *þe we nu on carcerne syn betynede on þisse worulde*”; see Intro.

26. Ms. *wenað*. This is the actual reading, not *wilsið*: the top loop of the tall *e* is quite clear, as also the following *n* and *a*. Cp. ll. 81, 789.

30. All the explanations that have been till now given of this line and the following, changing the Ms. *þa þe* 31a into *þa we*, are unsatisfactory because they fail to explain *þæs* 30a (see Cook's notes where all the interpretations are given). If we take *þe* 30b as a conj. meaning ‘that’ (cp. 25b) and retain the Ms. reading *þa þe* 31a, we get, I think, quite satisfactory sense.

Bright's translation of the line is: “Make us worthy of this (what has preceded), us, whom he hath (denied) shut out from glory”. Thus *þæs* is referred to line 28-29; the sense accordingly appears to be: “make us worthy of being protected (by Christ: cp. l. 28) and of having our minds encompassed with radiant grace (cp. 29)”? But is it not more natural, if the idea of 30-2 were to run as follows, those of the lines 28-29 being considered as preparatory: “make us so fit that He will permit (us), who must needs depart humbly to this narrow region being deprived of Home, (to enter) Heaven”? For *forlætan* with infin. understood see B.T. Suppl. s.v. I(20); cp. ll. 100, 311, 376.



Now, it is remarkable that whenever this adverbial gen. *þæs* occurs immediately before an adj., the latter is followed by a consecutive clause with a verb in the Ind. or subj. mood: see B.T. on *wyrðe*, s.v. V(2).(3).(4).(5) and VII(3).(4).(5).(5a) and also on *ðæs* see under *se*, s.v. V(2)(b). This consecutive clause, of course, must have its tense consequent to that of the principal sentence and is generally introduced by *þæt*, sometimes *þætte* (cp. Cr. 600) and also by *þe*: cp. Cr. 242 quoted in B.T., see on *ðæs* under *se*. This *þe* also should be treated as a conj. meaning "that": cp. Cr. 221, 431 (see notes). For the construction with *þæs* preceding an adj. followed by a consecutive clause seems really to be a development from that of an adj. followed by *to* governing a dat. infin. as the following will show:

First stage: "ða ðin3 ðe weorðe sindon in 3emyndum to habbanne" Naz. 4, 9. "Ne am ic wyrðe to unbindanne ðuon3as sceoea his" Lk. Skt. Lind. Rush. 3, 16.

(a) "þeah he *his* wyrðe ne sie to alættanne" Gen. 621.

Second stage: "We ðe næron wurðe beon his wealas 3eci3de" Homl. Th. ii. 361, 23.

Here dat. infin. preceded by *to* seems to have been put away, but the latter construction had not yet come in.

Third stage: "Ne eom ic wyrðe ðæt ic his sceona þwan3a uncnytte" Mt. Skt. 1, 7.

Here the consecutive clause replaces the dat. infin. preceded by *to*.

Fourth stage: "Ne eom ic *þæs* wyrðe, ðæt ic swa on rode 3efæstnad beo" Bl. H. 191, 7...Subj. "Swa hwa swa ðæs wyrðe biþ ðæt he on heora ðeowdome beon mot" Bt. 5, 1...Indic. mood.

It seems to have been felt that the force of the dat. infin. governed by *to* was rather insufficiently rendered by the consecutive clause; so, it became necessary to emphasise the adj. with *þæs*. We should note the impersonal construction in Cr. 600-1a "ðæt is *þæs* wyrðe þætte werþeode sec3en dryhtne þonc etc.", the early form of which must have been like "wyrðe is dryhtne þonc to sec3anne".

(a) In the following instance the emphasising seems to have gone still further: Næs æni3...sec3...to *þæs* swiðe 3leaw þe þæt asec3an mæ3e etc. Cr. 219-21.

Therefore in *l.* 30 also we have a sentence structure which has developed from what in its early form should have been like "3edo usic wyrðe to wuldre to forlættanne" meaning "make us fit to be allowed (to enter) heaven". Thus *þe he to wuldre forlet* is clearly a consecutive clause and *forlet* is the Anglian shape of the contracted



form of the 3rd pers. sg. pres. Ind. of the verb *forlætan* and is really equivalent to "forlæteð".

Cp. Shipley. p. 65, 72, 84.

31. *Ms. Ða Ðe. Ða* is to be considered as object governed by *forlet* 30b.

35-36. In the *Ms.* we find the stop not after *fira* 35a, but after *Ʒeceas* 36b. I think we should follow the *Ms.*, because *Ʒeceas* 36b, as it describes how Christ "rescued" men, is really connected with *ahredde* 34a; see Intro.

40. *Ms. ƷearnunƷ.* I see no justification in the change to *ƷeacnunƷ* (Gr. Ck.): "conception". On *Ʒe-arnunƷ* or *Ʒe-earnunƷ* see B.T.

42-3. In the *Ms.* there is a stop after *Ʒeondspreot*, and Cook puts a semicolon after it. In my opinion *l. 42* has a vital connection with the following lines, especially with 43. *Ðær* 43a is evidently related to *Ʒrundsceat* 42b which should apparently refer to Jerusalem. That the poet thinks of the presence of "spiritual grace" in Jerusalem at his time appears clearly from lines 50-8: cp. *sibbe Ʒesihð* 50a "paciis visio"; see Cook's note on *l. 50*, where he quotes from Mone: "*Paciis visio* ist die übersetzung des namens Jerusalem....und bedeutet die sichtbare Christliche kirche". Therefore I do not see why *Ʒeondspreot* should not be a verb in the 3rd pers. sg. pres. Ind. equivalent to "Ʒeondspreoteð" like *forlet* 30b (see above). It is quite natural for the poet to think that the birth of Christ *has* made Jerusalem "holy". So, he says: (*ll. 42ff*) "All spiritual grace pervades the region where many things, (such as) longcontinued doctrines, were thrown light upon by the Lord of Life etc." With regard to the absence of mutation in *-spreot*, cp. "Mon mæg Ʒelacnian Ʒenden of ðære lifre sio blodsceawunƷ ƷeondƷet ealne ðone lichoman", *Lchdm.* ii. 222, 9 (see B.T. under *Ʒenden*). This seems to be the only use of the verb *Ʒeondspreotan* in the sense "to pervade"; cp. *sprutan*, *aspreotan*, see B.T.

49. *Ms. hoscne.* The word is evidently *horsc*; cp. 241a. I would translate 49a as "prompted by prudence": cp. *horsc prudens* *Cot.* 191, lye; see B.T.

54-5. *næfre wommes taen etc.* is regarded by me as a speech immediately connected with the preceding address, and in my punctuation of 50-54a I have been guided by the consideration that three ideas seem to be prominent here: (1) Jerusalem as a vision of peace, 50, (2) as the citadel of Christ, 51, and (3) as the seat of angels and pious souls, 52-54a. My translation of 52-4a: "the native seat of angels and in thee the souls alone of the righteous do ever rest exultant in glory".



50. *Sibbe 3esihð*: "dicta pacis visio" (see Bourauel, p. 88). Cook quotes Cura past. 161, 16; Aelfc. Hom. 2, 66; Bl. H., pp. 79, 81: "He hie 3elædeþ on sibbe 3esihþe; forþon þære bur3e nama þe is nemned 3erusalem is 3ereht sibbe 3esyhð, forþon þe hali3e saule þær restaþ"; cp. l. 53.

56. *firina*. This is the transcription given in the Introduction to the Facsimile.

N. R. Ker (in *Med. Aev.* Vol. 2, p. 226) says: "The slope and height of the fourth letter suggest *e* rather than *i*".

57. *to wuldre*. Thorpe and Gollancz translate this as "gloriously" and Cook seems to be of the same opinion. But it should be noted that *to* is used to mark a space of time, see B.T. s.v. I(7)(c); cp. *to worlde* 8a which means "for ever"; see B.T. on *weorold* meaning "an age", s.v. VI. Now, the word *wuldor* is very often used to mean "heaven" or "eternal existence"; cp. 30b. I would therefore think that *to wuldre* has been used in the same way as *to worlde* 8a and that it means "eternally"; cp. *æwo to ealdre* 479a.

59-61a. The failure in a satisfactory explanation of these lines (see the various interpretations given in Cook's Notes) is due, methinks, to overlooking the fact that in *3eondwlitan* 60b we have an instance of a simple infin. used for the gerund (the dative infin. preceded by *to*); see intro.; cp. Beow. 2451b-3a "oðres ne 3ymeð to 3ebidanne.... yrfeweardes", Past. 11 "ðonne hio wyrpð on ðæt 3eþoht hwæthu3u to be3ietenne". Cp. ll. 24, 313-4. So, my translation of these lines is as follows: "Look now thyself on this wide world and the vault of heaven, (so as) to watch fully about every quarter (of the sky) how the king of heaven visits thee etc."

*Sylfa þe* 59a of course means "thyself" as Cook says, but is evidently a reflexive pronoun in apposition with the nom. of *sioh* 59a; see Intro. *3eond* 59b should govern the acc. *3esceaft*, and not *þe* (Ck.), and should be connected in sense with *sioh* 59a; cp. 306, 7 (see notes). *Swylce* 60a is evidently a conj. meaning "as well", "and"; cp. "hæleð lan3ode wæ3liðende swilce wif heora, hwonne etc." Gen. 1431-3.

*3eondwlitan* 60b should here mean "to watch"; cp. "His a3en weorc 3eondwliteð (*cuncta tuetur*) endemes þurhsyhð ealle 3esceafta" Met. 30, 15.

67. I would translate this line as "born for the overthrow of the works of the Hebrews"; *wyrp*: "overthrow" (Th.); cp. "Drihten adrifð from eow ælc yfel 7 wyrpð on3en eowere fynd" Deut. 7, 15. Cook renders the word as "transformation" which he supports with a quotation from Aelfric's Homilies. But cp.



El. 448-9 "Ne mæ3 æfre ofer ƿæt Ebrea ƿeod  
rædƿeahtende rice 3echealdan"

and also Cr. 2b-3a.

68. *benda onlysed*. Cp. "hire bendas wæron onlysede" Bl. H. 89, 25. Cook quotes: "Veniet solvere te a vinculo".

69. The first half has occasioned much speculation. Grein, Hertel, Bright, Cosijn, Leidung would read "3enedde" for Ms. *3enedde*.

Except Thorpe and Bright who translate 69a as "imposed by sin (iniquities)", every one seems to render *nīƿum* by "men". But that *nīƿ* here means "envy, rancour, enmity, illwill" (see B.T. s.v.1) is evident from the following which seems to be similar to this line: "Æfestum onæled, oferhy3da ful nīƿum nearowrencum" Mod. 44. We should also compare the ideas in the Psalms: "Ahrede me hefi3es nīƿes feonda minra *Eripe me de inimicis meis*", Ps. Th. 58, 1; "3enere me from nīƿe nahtfremmendra", 58, 2.

Now, looking into lines 68-70 we find that *3enedde* cannot be the preterite form of the verb (Go.); cp. *brin3ed* 68a, *onlysed* 68b, *conn* 69b. We can only regard it to be a pp. form in the oblique case agreeing with *benda* 68b. So, we have here a transitive verb used in the passive voice meaning "bring about or effect presumptuously"; see B.T. Suppl. s.v. II(a). Hence the change to "3enedde" (meaning "forced, compelled") is not necessary. *Nīƿum* should be regarded as dat. instrumental in the causal sense. My translation of 68-70: "brings thee joy, unlooses the bonds brought about presumptuously (by the fiend) through envy, knows the pressing need how the wretched one must look for mercy".

76. *3ebedscape*. Cp. Gen. 2214-6 "ƿa wæs Sarran sar on mode, ƿæt him Abrahame æni3 ne wearð ƿurh 3ebedscape bearn 3emæne".

77. Ms. *æfter monwisan mod ne cuðes*.

Grein changes *mod* into *mot* meaning "begegnung, zusammensein" and translates 76b-77: "die bettgemeinschaft das zusammensein nicht kanntest nach der sitte des ehemanns". To this it should be said, first, that we find the word in the sense only in *3emot* (Cr. 795), *folc3emot*, etc.; secondly, that such appositional expressions existing in two 2nd half verses are seen in Cr. II, but hardly at all in Cr. I. See Intro. Cook in reading *mot* would give to it the sense of *wiht* in "wiht ne lo3on" Beow. 862b. But *mot* in the sense "mote, atom" is used as a subst., not as an adv. See B.T.

I would therefore retain the Ms. *mod* and think that it has been used here in the sense of "mood, disposition"; cp. B.T. s.v. I(b). *Manwise* is a fem. noun of the wk. declension. B.T. gives two



examples of the word : this (Cr. 77a) and Gen. 1939 "he þære mæ3ðe monwisan fleah", and renders it as "custom, fashion, usage, manner of men".

Now, B.T. renders the word *wise* as "f. a wise, way, manner, mode, fashion", and gives examples like "mani3es mannes wise biþ etc.", Bl. H. 55, 19, "ic healde mine wisan" Rid. 9, 4, and then shows how freely adverbial expressions were formed with the word : e.g. "on æni3e wisan", Wulfst. 158, 1 ; "on oðre wisan", "on nanre wisan", etc. see B.T. s.v. I.

Therefore, I consider *after monwisan* 77a as an adverbial expression modifying *cuðes* 77b and would translate lines 76b-77 as "and (thou) didst not know the cohabitation following the usage of men, (even) the mood or disposition".

See *mod* in B.T.I(b) with reference to the passions, emotions etc. *soul, heart, spirit, mind, disposition, mood* ; ða ðe betran modes wæron, Blickl. Hom. 215, 11. His þegnas wæron flæsclices modes, Blickl. Hom. 17, 5.

Such compression or omission of a connecting link in the expression is seen in ll. 189b-190a, 233-234 (see notes).

80. *Swylce*. Cook considers this as referring to *eachnun3e* 75a, but B.T. takes it as an adv. and the clause *þæt ðu etc.* as a relative clause defining *swylc* 78b. But as it seems to me more probable that we have here a subst. clause introduced by *þæt* as conj. and represented in the preceding by *swylc* 78b (see Intro.), I am more inclined to accept Cook's view. For *swylce* as fem. acc. sg. comp. "Hu he swylce acwealde", Ps. Th. 108, 16 (B.T. s.v. I).

82. *toward* : cp. 137.

83. *wuldres þrym* : Go. translates : "the flower of glory". I think it may be rendered as "glorious lord" or "Lord of heaven" ; cp. B.T. on *þrym* ; s.v. IV. Probably the genitive is used here in the attributive sense ; cp. 264b *wites bona*.

86. Cook quotes : "Quae enim seminaverit homo, hoc et metet", Gal. 6. 7(8).

89. *Wundrun3* here does not refer to the object of "wonder" as in Go.'s translation, but to the action of "wondering" (as in Th.) or astonishment, and we have in the following a consecutive clause introduced by *þe* meaning "that" (see Intro.). My translation of 89-90 is "what is this astonishment, that ye are amazed and murmuring anxiously complain?"

Cook refers to "3ehðu mænan" Jul. 391, Andr. 1550, 1667, Beow. 2267 ; but in *3ehpum* here we have clearly dat. in an adverbial sense.



Cook quotes : "quid admiramini ?"

93. *mund*. Gollancz gives to this word the meaning, "troth", deriving it from O. Icel. *mundr*, meaning "the money paid by the bridegroom to the father of the bride", "the bridegroom's gift to the bride", and Clark Hall accepts it. Cook renders it by "continence, chastity" deriving it following Dietrich (Haupts Zs. 7, 184-5) from "an O. Icel. neut. *mund* especially in the derivative *mundang*", meaning "moderation".

One may as well consider that, when people were spreading calumny, cp. 183-5a, and were apparently bent upon the enforcement in her case of the Jewish law relating to adultery (cp. 189b-95a; see note on 192), Mary would be more likely to think of her "virginity" (92b *fæmnan had*) as her "protection"; cp. also 89-91. So, the word *mund* may rather have been used here in the sense of "protector" as in "ic wile þæt Ælfhelm sy hire *mund* 7 ðæs landes", Chart. Th. 545, 23, and treated as masculine; cp. B.T. s.v. III(c).

94 *Ms. mære*. Cook in changing this to *mæran* makes it refer to the immediately following *meotudes suna*. But in its reference to *modor* 93b it has ample support in many similar cases in Cr. II. See Intro. 94b. *forþan*. I consider this as introducing a reason for *fric3að þurh fyrwet* etc. 92-94a.

It should be noted that *þæt* 94b is a representative of the 'clause *þæt is Euan scyld* etc. 97ff (see Intro.). So, the sentence 95b-96 should be treated as a parenthesis.

95. *3eryne*. Cook quotes : "Divinum est mysterium hoc quod cernitis".

97. *Euan scyld*. See Intro. Cook says : "Mary is thought of as the second Eve, and undoing the evil wrought by the first Eve, as early as Justin (A.D. 120-163)", and quotes BL. H.p. 3; Aelfric, Hom. 1. 194, 2, 22.

*forpynded* : cp. Sievers, PBB. 11, 351.

99. *se heanra had*. Cook quotes 1 Pet. 3, 7 : "quasi infirmiori vasculo impartientes honorem".

100-3. The sense of these lines has been confused by connecting *mot* 100a with *wunian* 103b. It should be noted that in Cr. I an infin. is not normally so far removed from its auxiliary; cp. 311 (see notes). If, however, we interpret 100-1 and 102-3 separately, we find that in 102-3 we have an infin. where we should have expected



a clause, probably a consecutive clause; see Intro. We should therefore consider an infin. *weorðan* understood after *mot* 100a; for *motan* with ellipsis of infin. cp. B.T. s.v. 1b(2).

Cook quotes "*blisse minre 7 bletsun3e*" Gen. 1761, 2331, and says that *bletsun3* may here mean "joy", "happiness". I think that the word has been used in the sense of "favour and prospering influence of God" (NED); for the idea is that Christ's favour in his work of redemption is shown not only to men but also to women. Cp. "*B(1)oedsun3 benignitas*", Rtl. 123, 5; "*folc ðin bloetsun3 onfoe*", Rtl. 79, 28; see B.T. Suppl. s.v. IV. So, I translate lines 99b-103 as "Hope is received that the blessing (favour, liberality) may now (be) for ever common to both men and women, (so that they may) dwell everlastingly with the Father of Truth in the heavenly joy of angels".

104. *Earendel*: Cp. "*eorendel aurora*" Hy. S. 16, 35.; "*se niwa eorendel Sanctus Johannes*" Bl.H. 163, 30. As both "dawn" and John the Baptist have been called *earendel*, Cook gives to the word the sense of "rising sun" (meaning, of course, Christ), being influenced by the "*oriens splendor*" of the Antiphon. But we find the gloss: "*Leoma vel earendil (oerendil, Erf., earendel, corp.) jubar*", Txts. 72, 554: cp. *sunnan leoma* 106b. It seems more probable that the poet is first thinking of that abstract aspect of the coming "luminous sun" (see Note on l. 7), which is quite alluring to the imagination; so, I think the idea of *jubar* is prominent here. Hence, I render *earendel* by "heavenly radiance, heavenly splendour".

Gollancz traces the etymology of the word to *örvandelstā*. Bourauel (p. 92) explains *earendel* by referring to the name "Lucifer" given to Christ in 2 Pet. 1, 19 and in "*ille inquam lucifer qui nescit occasum*" (Missale Roman. Off. Sabb. Sancti).

106. cp. 696: Cook and Bourauel quote "*Sol justitiae*" of the Antiphon.

108. *of sylfum þe*: cp. 59a, 114b; see Intro.

112b. cp. 266a.

109-11. Bourauel quotes:

"Christe Redemptor omnium  
De Patre Patris unice  
Solus ante principium  
Natus ineffabiliter" (Migne, 78, 733).





116. *in þeostrum* should be considered as having an instrumental sense like *þrosme* and be connected with *beþeahhte*; for *in* meaning "with" and denoting instrumentality cp. B.T. Suppl. s.v. II(6). Cp. El. 1298.

117. *sinneahhte*. This has been translated by Gollancz as "the livelong night", by Cook as "in eternal night", by B.T. "perpetual darkness". But the idea of darkness is already referred to in 116 and it does not seem that the poet is repeating himself here; see Intro. I should think that *niht* here is used in a general reference to time, not with reference to *night* as opposed to day; cp. B.T. s.v. III. & the Suppl. s.v. IV. It is rather striking that Rössger should call this (p. 34) as a local genitive. I should consider it to be an adverbial genitive; cp. *nihtes* in B.T. Suppl. s.v. II. I would translate it by "continually".

It is worth noting that in Beow. 161b-2a "*sinnihte heold misti 3e moras*" the dat. in *sinnihte* has an adverbial sense, though it probably means "in perpetual darkness". So, I think I find an adverbial dat. in Gu. 649b-50a "*þær eow is ham sceapen|sweart sinnehte*" which I would translate: "there is a home assigned you perpetually dark", and also in Gen. 108b-9.

*synnum bifealdne* should, I think, be connected with the following line; cp. 57b-8, 212b-3. For death is generally considered as the wages of sin. My translation of 115b-118 is therefore "those who for a long time before have sat here continually covered with smoke and darkness, (those who) enveloped in sin have had to endure the dark shadow of death."

120-1. Cook quotes from *Hom. in Evang.* 25, 6 (Migne 76, 1193): "In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum".

122. *efenece mid 3od*: an unCynewulfian verse; see Intro. Cook quotes Aelfric *Hom.* 1, 278.

122b-7a. Bourauel (p. 92) quotes from the Breviary: "Verbum caro factum est et habitavit in nobis".

124. *3od wæs mid us*. This, as it is, should be reckoned as a D-verse; but, as *wæs* will necessarily form the 2nd arsis, *us*, bearing the secondary accent, will become subordinated to the verb. Of course such a thing happens in Cr. I though it never does in SP (see Intro.). From the point of view of the principles of metre of SP, we would however think that *3od* and *us* are the only words in this verse which should bear accent and therefore should form the arses; hence, we should have the verse of this form: *3od wæs mid us(ic)*. *usic* is used in Cr. I: cp. 254a, and *mid* meaning "among" is used with acc.:



cp. Gen. 2722-3a "wuna mid usic 7 þe wic 3eccc on þissum lande"; see B.T. s.v. VI(b).

127. *ma3on*: cp. "ic mæ3 *queo* etc." *Ælfc. Gr.* 41; see B.T. s.v. III. I translate 127b-8a as "for that we can for ever give thanks to the victorious Lord", i.e. "we shall never be able to finish the thanksgiving".

128. *bi 3ewyrhtum*: Cook refers to Cr. 1220, 1368, and Gollancz has this note: "accordingly to his deserts", i.e. "deservedly". From all this it sounds as if we were judging Christ according to his deserts. In his Glossary however Cook gives the meaning "because of" to *bi*, and I think this meaning is applicable here: cp. Cr. 1290 "7 be hyra weorcum wepende sar"; see B.T. s.v. 3.

129. *wolde*: cp. *Andr.* 308, *Beow.* 1175.

132. *Emmanuhel*: cp. *Ck. & Bou.* "O Emmanuel, rex et legifer noster, expectatio gentium et salvator earum, veni ad salvandum nos, Domine Deus noster".

*3ecwæð*: cp. "His tonama wæs Cambises 3ecweden", *Hml. A.* 103, 25 (B.T. Suppl. s.v. VIII).

133. *Ms. est*. In retaining the *Ms.* reading I have to point out that Gollancz appears to render *est* by "thus" which is not its meaning. I do not see how the word *est* should fit into the context; on the other hand, *est* is quite common: cp. *El.* 985 *þurh meotudes est*; *Gu.* 798 *þurh est 3odes*; *Ph.* 403; and the gloss "oest, 3ifu *gratia*", *Wrt. Voc.* ii. 41, 5. I would therefore render the word here as "grace": see B.T. s.v. I.

134. *rume*: Cook compares *Jul.* 314 "rume areccan".

*3erynum*: "secret meaning" (*Go.*), "inner meaning" (*Ck.*)? It should be noted that the verb *3ereccan* is associated with the idea of "tokens" or "symbols": cp. "ic þe hæfde 3ereaht be mone3um tacnum te persuasum permultis demonstrationibus scio" *Bt.* 11, 2 (B.T. Suppl.). In the following we see how *3erynu* is used as synonymous with *bocestafas* or "letters": *Dan.* 723-4

"Wrat þa in wa3e	worda 3erynu
baswe bocestafas	burhsittendum".

Cp. also *Andr.* 1509b-12. So, I would interpret *3erynum* as "mystic symbols" (letters): cp. *run* a runic character, letter.

134b-5a. *Nu is rodera weard . . . us*. In these words we find the import of the "grace or favour" (133b) with which the sentence is in apposition. Bourauel quotes: "Vocabitur nomen ejus Emmanuel, quod interpretatur Nobiscum Deus" (*Migne* 78, 732); cp. also "Em-



manuhel ðæt ys 3ereht on ure 3eþeode, 3od mid us" Mt. Bos. 1, 23. 135. *swa þæt*. This is a conjunctive phrase meaning "so that" and introducing a consecutive clause; cp. "wearð ðæt 3eat belocen *swa þæt ða* stanas feollon æt 3ædre", H.R. 103, 7 (B.T. s.v. IV2a). See Intro.

136-7. *Cynin3* . . . . . *sacerd*: both meaning the same person? Cp. Ps. 110, 4 which Cook quotes; for the construction, cp. 12, 114. Cook compares for *ealra cynin3a cynin3* 1 Tim. 6, 15; Rev. 17, 14; 19, 16; Cr. 215a, Jul. 289a, Cr. 1681-2.

I would thus translate 130-7: "O thou God of spirits! with what discernment thou wast rightly named Emmanuel . . . . that name, even as the angel gave it first in Hebrew, which is interpreted clearly as grace by mystic symbols (letters) . . . . "Now is God himself, the Lord of Heavens, with us", so that old men declared truly long ago that the king of all kings and also the pure priest was about to come". 138. *Melchisedech*: Bourauel quotes (p. 93): "Prae-cursor pro nobis ingreditur Agnus sine macula secundum ordinem Melchisedech etc." (Migne 78, 731). Cook refers to Heb. 7, 1, 3: "Hic enim Melchisedech, rex salem, sacerdos Dei Summi . . . . assimilatus autem filio Dei, manet sacerdos in perpetuum". Both in A.S. Gen. 14, 18 and Gen. the poem 2102, as Cook points out, the epithet *se mara* is applied to him.

So, Melchisedech is evidently the precursor of Christ and the "legifer" (140b-1a) to people who in bonds were expecting the coming of Christ (see Intro.). Therefore, *se* 140b should refer to him and not to Christ (Ck.). As in biblical passages (cp. above) M. is "assimilated" to Christ, the idea remains that the former (Melchisedech) is the "legifer".

140-1. "legifer"; cp. "æes lædend *legislatorem*" Ps. Rdv. 9, 21 (B.T. Suppl.).

144. *3efælsian*. The original notion in this verb seems to have been "to purify" or rather "purge by sacrifice". Cp. "*3efelsode expiavit*" Wrt. Voc. ii. 83, 76 (see the Suppl.). Hence it comes to mean "to cleanse a thing of untoward or disagreeable elements"; cp. Beow. 1176 "heorot is 3efælsod"; Rid. 83, 4a "fyre 3efælsad". So, I think the verb is here used in the sense rather of "purging" than of "purifying" pure and simple, i.e. probably the removal of elements disagreeable to Christian faith under which the people were suffering: cp. 146b-148a. In Fap. 66b-7 the idea however of simple purifying is prominent. In Cr. 319-20 we find a rather mechanical use of similar expressisons (cp. *3æstes mæ3ne* 145b, 319b) where the verb may possibly have the sense of "pass through" (Ck.).



145. *Swylce . . . . eac* : Probably correlatives meaning "and . . . . also" ; cp. 282.

146. No stop in Ms. before *nu* ; see Intro. ; cp. *nu* 13b & 247b.

148. *forþon cwædon swa etc.* This should be considered as a causal clause in connection with *3ehaten wæs* 142b ; see Intro.

151. *witeþeowum* : As the *i* in *wite* is long, metre requires the *eo* of *þeowum* to be short ; or really it may be *þeom* : : *þeo(wu)m* ? Cook prints both the vowels long.

153. The transcription given in the Introduction to the Facsimile of the Exeter Book of the illegible portion of the line is *anum . . . . . ofe(r) þearfum*. There are seven dots indicating that possibly seven letters may have been illegible. Now, looking into the facsimile there would not appear to be any doubt about the reading of *o* and *r* ; for the downward curved line below *o* does not make it like *3* or any other letter and there is nothing like the forked top of *s* in the other letter.

Now, immediately after the *m* of *anum* there seems to be something like the letter *t*, but before the *o* of *ofer* there is clearly a gap. Immediately following what seems to be *t* a mark is clearly discernible like the top portion of what must be one of the letters *h*, *l*, *þ*, *b*. There appears also to be a perpendicular stroke like that of *i* at such a distance from this mark as there should be supposing the latter were to represent *þ* or *b*, and immediately before the gap, mentioned above, two perpendicular strokes, like the last two of *m*, seem to emerge clear out of the ink.

There can be little doubt that the mark (i.e. the top portion of *þ* or *b*, seen above) is genuine and, as there is no word in OE. which begins with either *tþ* or *tb*, what appears to be like *t* may be regarded as a blemish since a gap between two words is quite usual. Thus out of the seven dots one may be eliminated, and supposing that one other represents a gap between two words I would think with Wülker and Gollancz that "five letters" have been "obliterated".

From these considerations I would read the line 153 as *eal at þe anum (bi þam) oferþearfum*. For *oferþearfum*, "extreme need", cp. El. 521a ; the pl. number is evidently for the sake of the rhyme with *anum*, cp. 151-2a, and may refer to the multiplicity of the people's sufferings ; for *bi* cp. *l.* 128 (see note).

154. I follow the transcription of the blemished halflines 154b-5a given in the facsimile :

"hide(r) 3 . . . . . e.

ne læt þe behindan"



Though there is some doubt with regard to the letters *r* and *3*, from what remains visible in the Ms. it seems to me pretty clear that they cannot be anything else.

The reading that is commonly given after *hider* is *3esece*, and it is generally overlooked, first, that there is space for five letters between *3* and *e* (cp. the five dots given in the transcription in the Facsimile), secondly, that there is a letter after *e* and that, as a footnote to the transcription says, "the letter following *e* is either *f*, *s* or *w*".

Now, apart from the incorrectness of the reading an examination of the context shows that it is not a verb that we should expect here, but either an adj. or an adv. For *hider* is apparently used here as a contrast to *heonan* 155b, and as such it should be connected with *læt* 155a; cp. "He hine sona hider læt" Mk. 11, 3; see *hider* in B.T. Suppl. s.v. I(1)(b). Thus *hæftas* 154a should be treated as obj. to *læt* and *mæni3o* 156a as in apposition to it. The lines 154-6a, thus regarded, would give quite good sense even leaving out *3 . . . . . e*. We may translate them: "Do not leave behind thee hither sorrowful captives, a multitude so great, when thou return hence".

I would therefore read the word as *3(ewill)e(s)* meaning "of thy own will", "willingly". The appropriateness of this lies in the fact that "the redness is entirely dependent on thee alone (because of the) extreme need" (152b-3); cp. 362b *purh ure sylfra 3ewill*. I think besides that immediately before the *e* in the Ms. two very indistinct marks closely following one another (one a little more distinct than the other) of the top part of what should be the letter *l* can be made out.

159. *onwald a3an*: cp. Sal. 60 "ðu ahst alra onwald".

*læf us . . . .*: cp. Beow. 1178b-9a "7 þinum ma3um læf|folc 7 rice"; "ic læfe eow sibbe pacem relinquo vobis" Jn. Skt. 14, 27. So, the meaning of *læfan* appears to be "to leave behind as an inheritance, to bequeath"; Cp. B.T. Suppl. s.v. II. Christ is therefore conceived here as (i) the creator (cp. 161b-2a), (ii) as an ancestor from whom an inheritance of eternal joy is derived (cp. 159b-60a).

162. *heannissum*: cp. El. 1124. Ph. 631.

166. *freode*. The Suppl. brings together three instances of *3edælan* under the meaning "to desolve union, part company": (1) Cr. 166: (2) Gu. 940b-2a "þeah his lic 7 3æst hyra somwiste . . . . 3edælan"; (3) Exod. 207. Hence *freode* should here mean "affectionate companionship" or "friendship"; but there is no idea of "troth" (Go. Ck.) in it; see B.T.



168. *deope 3edrefed* : cp. "*3edrefed þa deope syndon turbati sunt graviter*" Ps. Th. 106, 26 ; also Beow. 1904.

169. Ms. *worde*. This is used pleonastically with verbs of saying ; cp. Gen. 31 "*þa he worde cwæð*" ; see B.T. s.v. I. Here also it seems to be used in the same way. It may be rendered as "verbally".

169-71. The ampersand between *sor3a* and *sarcwida* shows that *hearmes* should not be regarded as in apposition to either of them ; besides, *worn* (169a) is used with words in gen. pl. and sometimes it is also used with those in gen. sg., but never with both sg. and pl. together. Therefore, *hearmes* should be considered to be in attributive relation to *sarcwida* and should be translated as "calumnious or insulting (speech)".

Further, the context requires that *sor3a*, 170a, should rather govern *-cwida* in *sarcwida* 170b than *worn* 169a, and that the ampersand should join *sor3a* and *sar-*(in *sarcwida*) ; cp. Gen. 75 "*wean cuðon sar 7 sor3e*" ; see other examples (in B.T.) in which the two words are generally joined together. My translation of 169-71a accordingly is "because for thee I have verbally heard a good deal of calumnious speech excessively grievous and bitter".

*hosp* : cp. "*hosp opprobium*" Ps. Spl. 14, 4 ; Jul. 300 ; and the verb *hyspan* in Cr. 1121, Andr. 671.

176. *bemurnest* : cp. Andr. 154, 37. The verb should propably mean here "be troubled about" ; see *bimurnan* in B.T.

182. *onfon3en* : probably in the sense of "have" : cp. "*ic ne onfo 3ewitnesse from menn*" Jn. Skt. 5, 34 ; Beow. 748.

183. *ladi3an* : it seems usually to be a reflexive verb with acc. of person and gen. of thing ; cp. B.T. s.v. I. Here it is used with probably the sense of "get clear of" or "clear oneself of".

187. *onfen3* : cp. "*wife onfon uxorem ducere*" L. Ecg. C. 26.

*freolice* : cp. "*7 þa freolic wif*" Beow. 615 ; Rid. 62, 1.

188. For silent *h* in *hw* (in *3ehwyrfed*) comp. silent *h* in *hrof* (60a).

189. *þurh nathwylces* : metrically perfect. Cosijn's (or Grein's) addition of a word (*scyld* : Cos.) after *nathwylces* is scarcely permissible.

190. *sec3e* : There is apparently no other instance of *sec3e* being used as a noun meaning "speech". It should be noted that as subj. forms of the corresponding verbs, *sec3e* and *swi3e* bring out more clearly the feeling of uncertainty in the mind of Joseph. For the omission of conj. cp. 234. We may translate 189b-90a as "neither is good for me, (that I) speak or (that I) be silent".

192. *stanum astyrfed* : The verb *astyrfan* is apparently the causative form of *asteorfan* ; cp. "*Færun3e astorfen sideratus vel ictuatus*"



Aelfc. Gl. 114, which shows that death by "blow" or "stroke" is meant; cp. also "ðis wif wæs afundyn on unrihton hæmede. Moyses us behead ðæt we sceoldon þus 3erade mid stanum oftorfian", Jn. Skt. 8, 5.

198. George Shipley (p. 30) says that *conn* should govern the gen. *monnes* 199b and translates 198b-200a: "that I know not yet through cohabitation any man anywhere on earth".

203b-4a. *Swe3les 3æst*: the Holy Ghost; see *swe3l* in B.T. s.v. II; cp. also "He hie onlyhte mid ðæs hal3an 3æstes 3ife" Bl. H. 145, 6. *onlyhte* may therefore mean "enlightened" with reference to spiritual enlightenment: cp. Fap. 52. But I should think that there is in the expression a more direct reference to the idea of the sun illuminating the earth and the stars: cp. "swe3les leoht" Sat. 28 "swe3les leoht 3imma 3ladost" Ph. 288b-9a; Met. 22, 23; "ealle steorran weorþað onlihte 7 3ebirhte of ðære sunnan" Bt. 34, 5; "Op þæt ðære sunnan leoman hine (the moon) eft onlihton" Lchm. iii. 240, 27.

206b-9a. *nu . . . . . nu*: correlatives; cp. 11-15. 207b-8a should be regarded as a parenthesis explaining the idea of Mary being a pure temple; cp. similar explanation in 14b-15a, 328-34.

*tempe*: cp. "ðæt templ ealre clænnesse" (the Virgin's womb) Bl. H. 5, 19.

*3efremed butan facne*. *3efremman* means "advance, promote"; see B.T. and cp. "hine 3od . . . . . ofer ealle men forð 3efremede" Beow. 1718. So, here the verb may mean "honoured". *facne* is probably here used in a general sense of 'evil'; see B.T.

*frofre 3æst*: consoling spirit, Holy Ghost, paraclete; Cook quotes Aelfc. Hom. 1,322.

My translation of 206b-9a is as follows: "Now that I am honoured as his unpolluted temple . . . . . in me the spirit of comfort has dwelt, . . . . . give thou up all grievous cares".

211. *fæmne*: Cook quotes Aelfric. 1, 42.

*cweden*: cp. 132 & 'on ðære stowe ðe is cweden Ae3eles þrep", Chr. 455.

212. *bi wene*: I would translate as "as it is supposed"; cp. "Jesus erat . . . . . ut putatur, filius Joseph", Lk. 3, 23. Cook quotes Aelfc. Hom. 1, 42 and 1, 196 "3ehwa wende þæt he ðæs cildes fæder wære, ac he næs".

214. *sibsuma*. Bourauel quotes (p. 95): "Magnificatus est pacificus super omnes reges universae terrae" (Migne 78, 733). Cook quotes Bl. H. 11, 21 "se 3esibsuma cynin3 ure Drihten Hælend Crist" and 1 Chron. 22, 9 "Pacificus vocabitur".



218. *cild . . . . . meahȝ* : in apposition with *pu* 216a. Cook quotes Aelfric, 1, 32 & 1, 50.

220-1. See note on *l.* 30.

224. *þinȝa* : not "things", but "events"; see B.T. s.v. I(3). *þæt* 224a as representative of the clause *þæt witig ȝod* etc. 226bff. is worth noting : see Intro.

225. *ȝefruȝnen mid folcum* : cp. *þeoda cynn* 224b ; *folcum* is evidently used merely for the sake of the alliterating letter ; see Kail on "Parallelstellen" in Anglia 12.

228b. This verse is apparently a moralising conclusion which is common in OE. poems : cp. Beow. 11b, 201b, 401b.

230-32. The juxtaposition of 'now', 'henceforth' and 'for ever' in the same line (230) makes the sense a bit cumbrous. *Nu* 230a seems to be connected with *leoht* 231a and 'for ever henceforth' (230) with *lixende ȝefea* 231a, and *sie ȝeworden* should probably be taken in a twofold sense : (1) "come to be", (2) "be made" or "become" (with pred. adj. or subst.) ; see B.T. Suppl. s.v. I(1) & II(1)(2). The two senses of the verb should respectively accompany the two aspects of the idea shown above. So, I would translate the lines as "Let now light come to be (and) for ever henceforth be made a shining joy to whichsoever living be born in generations".

Comp. the parallelism in Cr. II. See Intro.

230. Ms. *ȝeworden forþa to widan feore* : cp. "us freedom ȝief from yfla ȝehwam a to widan feore", Hy. 5, 11. Bl. H. 65, 24.

231. *leoht lixende ȝefea*. Probably this should be considered a *schwellverse* ; see Intro. *ȝefea* is best treated as in predicative relation to *ȝeworden* 230a ; see above. Cp. "lixende lof" Sch. 49.

232. *cende weorden*. The subj. mood here excludes the idea of a definite limitation of the action of the verb.

233. *ȝelomp*. The subject is evidently the clause *leoma leohtade* etc. 234f with *þæt* understood before it. Cp. B.T. Suppl. s.v. I(4) (4a). See notes on *l.* 224 and *l.* 190 ; cp. *l.* 77b.

234-5. The *leoma* apparently belongs to *tunȝlum* ; see *mid* in B.T. s.v. VI. I would translate 233-5 as "and then immediately it came to pass, as it must do so, that the bright light in (i.e. residing with) the heavenly bodies shone for the nations of men following the course of seasons".

*Æfter* with acc. is rare ; cp. "æfter tid *secundum tempus*" Mt. L. 2, 16 (B.T. Suppl. s.v. II).

239. *Snyttro*. Cook quotes Greg. Moral. lib. xi. cap. 8 (Migne 75, 958) : "*Christum Dei virtutem et Dei Sapientem* (1 cor. 1, 24) : qui apud ipsum semper est, quia in principio erat Verbum, et Verbum



*erat apud Deum, et Deus erat Verbum*". He compares Aelfc. Hom. I, 40 "word bið wisdomes ƷeswutulunƷ etc.", and I, 258 "His wisdom . . . . se is his sunu etc."

241-3a See note on I, 30.

247. *areccan* : Gollancz translates by "understand". Here the verb may probably mean "to stretch oneself out mentally to" i.e. "to follow" ('reach' ?) ; cp. B.T. & Suppl. s.v.I.

249-55a. Cook and Bourauel quote : "Introivit per auream virginis in regionem nostram, indutus stolam purpuream ; et exivit per auream portam lux et decus universae fabricae mundi" (Migne 78,734).

249. *milde Ʒeblissa* : Bourauel (p. 96-7) says that this expression was occasioned by 'stolam purpuream' (see above) as purple colour signifies "pity".

251. *Ʒa Ʒyldnan Ʒeatu* : "auream portam" (see above).

254-5. *Ʒesece* : This verb is evidently used in the sense of "come to help" ; cp. B.T. Suppl. s.v. II (1) (b). In this place it should probably be translated by "help", for *to eorƷan* 255a is evidently connected with *ƷonƷ* 254b. So, I translate 254-5a as "and after that help us by thy humble coming to the earth" ; cp. Cynewulfian parallelism. 255b. cp. 228b.

257. *Ms. deor dædscua* : cp. Beow 2090a "dior dædfruma". The Compound *dædscua*, which seems to be used nowhere else, owes its first component primarily to the necessity of providing an alliterating letter (cp. *dædbana* in B. T.), secondly to the probable intention of the poet of making the devil not only a shadowy being, but also a perpetrator of wicked deeds. We may compare Beow 160a "deorc deaƷscua" and also expressions like *scua deaƷes*, which have led editors to emendations ; see *scua* in B.T. s.v. IIa.

256. *wulf* : Cook quotes "malignus videlicet spiritus" (Migne 76,1128) and Aelfc. Hom. I, 36, ll. 238-40.

258b-60a. *Ʒæt . . . . Ʒæt* : correlatives ; comp. *se* in B.T. s.v. IV(2) & (3).

261. *ofer usse nioda lust*, *usse* apparently refers to *lust* ; see Cook's text. *nioda lust* may mean "appetizing desires", i.e. "longing desires" ? For *lust* in the sense "appetite" see B.T. Suppl. s.v. II ; cp. note on I, 7.

264. *wites bona* : cp. "wites fyr" Sat. 625. The word *wite* seems to be used in the sense of "hell" ; cp. B.T.s.v.I. We should probably consider the gen. to be in attributive relation to *bona* and to mean "hellish" ; cp. 171a (see notes). Cook proposes the reading of "wittes".



263. cp. "3ehyr me hrædlice 7 me helpe 3efremme velociter exaudi me" Ps. Th. 68, 17.

270. Ms. *fortylde*: B.T. and the Suppl. do not record any other use of this verb. But there is a verb *betyllan* (see B.T. Suppl.), and some M.E. uses shown of *tyllan* (see B.T.) give the idea that, though probably rarely, it was in use with some of its derivatives, as the present instance clearly shows. The verb should here mean "betray, lead astray".

271. cp. 415a; see Intro.

273-4. cp. 16-7a

277. Ms. *para e3e wurde*: The editors have read "*para þe 3ewurde*". It has been supposed that before *e3e* in the Ms. a letter has been "wegradiert, wohl 3" and that the scribe forgot to put in *þ*. In the facsimile, however, the space between *eorþan* and *para* does not seem to me to show difference from that between *para* and *e3e*; besides, the bottom serif of the 2nd *a* of *para* comes nearly to the middle of the space and does not appear to be any way affected as it might have been in case of the erasure. The supposition of this scribal error would also necessitate that of another in *3ewurde*; for *para þe* takes a pl. verb: cp. 48-9.

Therefore, we should retain the Ms. reading. *e3e* generally means "fear", "awe". Here the word may mean "reverence, veneration" as in some of the instances cited by B.T. and the Suppl. the sense can be traced; comp., for example "wif ic lærde þæt hie heora weras lufedan 7 him e3e to wiston" Bl. H. 185, 23 (B.T. Suppl.); "*para þe* him bið e3esa to me" Rood. 86b. Of the pronoun *se* used as antecedent and relative in one compare examples in B. T. s. v. IIIa.

I would translate 275-7: "O thou great queen of the world, the purest of all those the veneration of whom has come to exist for ever throughout the earth".

*para e3e wurde* is a C-verse with the 2nd arsis alliterating like 275a, 282a; the subst., however, gets subordinated to the verb for which cp. 394a *weorðian waldend*; see Intro.

275. Ms. *mæra*. Gollancz says that "it is probable that the poet used *mæra* because of its likeness to *Maria*, . . . . . the sort of popular etymology that the old homilists delighted in". Cook comments: "*mære* is used alone as a voc. in Ps. 118, 132". But cp. 94a.

282. *swylce . . . . eac*: cp. 145a.

285-6. Cook quotes Aen. 4, 511: "cum super terras est, creditur esse luna; cum in terris Diana; cum sub terris prosperina".

287-90a See Intro.



An early form of the clause 289-90a may have been a gerund. infin. as in *þu . . . 3eþohtest . . . þinne mæ3ðhad meotude to brin3anne etc.*

290-1. *Cwom . . . ofer ealle men :*

There seems to very little point in saying : "No ring-adorned bride . . . hath ever come again 'mong humankind (among all men)" (Go. Tr.) Besides, *ofer* in the sense of "among" is not used with a verb of motion. See B.T.s.v. II(3) and compare examples in II(1). So, I think *ofer* should be rendered by "beyond"; cp. B.T.s.v. II(8), and the verb *cwom* should be taken along with *sende* 294a, the entire clause 292b-94a having taken the place of the infin. (with *cuman*); see *cuman* in B.T. s.v.II and comp. *Com. . . . lædan Gen. 1773b-4*. I would translate the lines 290b-94a as "no other such bride adorned with rings has since then come beyond all men to send the holy offerings to the heavenly home with a pure soul." Comp. Cr. II. 549b-50a *heapum cwoman si3an on swe3le*.

292. *bea3a hroden :* Rössger considers *bea3a* to be "Genitiv als vertreter des instrumentalis". He cites other instances : Jul. 203, 462. 297bff. I consider this to be a consecutive clause (see below).

298-300. I think the real import of these lines is that the "abundance of virtues" (296b) manifested in Mary should make her fit to bear the Son of the Lord and to prove herself kept on for ever equally immaculate. The verb *cennan* 298b is therefore taken by me to govern not only *sunu dryhtnes* 297b as its object, but also *þe* 299b (probably refl. pron. ?), with different (cp. 230-1) senses, namely, "to bear, beget" and "to prove" respectively. See B. T. s.v.I & II. cp. 636a.

Ms. *3ehealden*. A glance at B.T. and the Suppl. would show how widely this pp. form was used. The want of a feminine ending is explained by its being used as a predicative adj. which exhibits a considerable amount of freedom in this respect : cp. "æt fruman wæs 3ehealden seo 3ecyndelice æ" Angl. vii. 8, 69 (B.T. Suppl. s.v. VIII).

303. *Essaias :* Dietrich and Cook point out that it is really Ezekiel (44,1-2).

304b. Ms. *þæt :* This introduces a final clause ; cp. "ðær se bisceop oft wæs þæt he fullode þæt folc" Bd. 2, 14.

306a. Ms. *wis fæst*. This of course I change into *wisfæst* with the editors.

308b-10a : this sentence forms a parenthesis, for *wende* 310b should be connected with *he* 307a.

311. Ms. *æfre meahte*. The sense that we get by putting *ne* after *æfre*, namely, that "any one of men could never undo the bars etc." (311ff) sounds too much like a truism to be put into the mouth of



a wise thinker (306). Besides, in Cr. I. nowhere else is *ma3an* separated from its infinitive except by a half line at the most (cp. 242). So, *meahte* should be considered as used with ellipsis of infin. (probably *don*); see B. T. s.v. III(3) (c) (ii); cp. 100. *þæt* 311a acts both for the rel. pron. and its antecedent; cp. Cr. 792, El. 641. *æfre* should be regarded as emphasising *æni3 elda* 311a; see B.T. Suppl. s.v. III. In *inhebban* 313b and *onlucan* 314b I think we have simple infinitives where we should have expected the ground or a final clause; see notes on ll. 59-61a and comp. the final clause 304b-5. My translation of lines 310b-14 is: "thought deeply what any one of men, whosoever (he might be), could (do) (in order) to undo at any time the bars of eternity so firmly fixed or to open the locks of the city's gate".

313. *on ecnesse*. This is probably an adjectival phrase; see *on* in B. T. s.v. III(7).

*inhebban*: see Intro.

317. *soð 3ewearð*: cp "soð is *þæt* ic eow sec3e" Bl. H. 53, 2 (see B. T). *Soð* is evidently a predicative adj. complementary to *3ewearð* whose nom. is supplied by the following clause; on *þæt* appearing as representative of a following clause, see Intro.

318. *3yldnan 3atu*: cp. 251.

320. *3efælsian*: cp. 144 (see notes). Cook quotes from the Wright-Wülcker vocabularies: "Lustrans, *fælsende*" (438, 28), "lustrata, *3eondhworfen*" (434,3), "lustraturus, *3eondferende*" (438,39).

322. *Ms. Stondeð*. *hio* as nom. pl. is rather rare; so, it does not evidently refer to *locu* 321a. In it we have clearly a symbolical reference to Mary as the celestial city (*ceaster* in *ceasterhlides* 314a); cp. 326-36. So, *hio* 322a should be regarded as fem. nom. sg. and *hy* 325a as fem. acc. sg. both referring indirectly to Mary.

On *æfter* 322a see B.T. Suppl. s.v. 1(6): an uncynwulfian use, cp. l. 332a; see Intro.

326-36: This entire passage should be considered as bound together by the correlatives *nu.....nu*, the first *nu* 326a introducing a causal dependent clause, the second *nu* 335a giving the deduction from the premises. So, 328-34 should be considered as parenthetical and explanatory; see Intro. cp. 206b-9a.

328. *þu eart þæt wealldor*: Cook quotes Aelfric. Hom. 1,194: "þis 3eat ne bið nanum menn 3eopenod, ac se Hlaford ana færð inn þurh þæt 3eat, 7 eft ut færð, 7 hit bið belocen on ecnysses". *þæt* beclysede 3eat on 3odes huse 3etacnode þone hal3an mæi3ðhad þære eadi3an Marian ..... He also refers to *weall3eat*, Juel. 141, Andr. 1203.

333. *ælces þin3es*: genitive as adv. cp. Shipley (p. 110).



334. *lioþuca3an*. Gollancz translates "as with a wondrous key". The word seems to mean the limbs which serve as a key (see Clark Hall), hence probably the generative organ which is closed in Mary and remains immaculate in every respect in expectation of the visit of Christ (332-4). So, the word should be taken as acc. governed by *bileac* 334a.

These 'limbs serving as a key' have evidently been referred to as *þa fæstan locu* 321a. Cook quotes from Ambrose: "Porta clausea es, Virgo".

339. *Sippan* etc. *sippan* beginning a clause is rarely seen as an adv. (cp. B.T. & Suppl.), it is generally a conj., and so it is here. Christ is here supposed to be born (see Intro.); so, "the citizens pray that thou shew the comfort, thy own son, to men since we must all rejoice with one accord" (337-40).

341-2. *Nu . . . . nu*: correlatives; cp. 206a-9a, 326-36.

341. *on þæt bearn foran breostum stariað*:

*foran* as a prep. meaning "upon" (Ck.) is not seen at all; see B.T. and Suppl. But as an adv. it connects itself within a prep. which has its obj. either in acc. or in dat.; see B.T. Suppl. s.v. II(2). So, I take *on*. . . . *foran* to be a prepositional phrase meaning "upon".

For *breostum* ("breast", Gō. Ck.) we should compare 'on *þam hal3an breostum he eardode ni3on monaþ*' BI. H. 105,16. But it should be noted that the verb *starian* often connects itself with an instr.; see B.T. and comp. "*þæt hire andæ3es ea3um starede*" Beow. 1935. So, I would render *breostum* by "with mind or thought" (see B.T.s.v. III). Cp. 262b.

My translation of 341-2: "Now that we gaze thoughtfully upon the child, intercede boldly for us."

342. *3eþin3a us nu*: see Intro. Cook quotes Aelfc. Hom. 1,204 noting "the intercessory character attributed to Mary."

348ff. In the last section, as it has been seen, Christ is supposed to be born and men are represented as looking upon the child with their mind's eye and requesting Mary to intercede for them to him. In this section the prayer is direct to him and begins with an eulogy on his greatness as one of the Trinity and tells him that they, now his servants or disciples taken captive (cp. 361a, 370a), who had formerly been the bondslaves of the devils (cp. 151a), are still being tortured by them, and requests him to rescue them quickly enough (cp. 372b-7). See intro.

361. *Ms þinra medþiowa*: cp. *onbehtum* 370a; see above and Intro. The change to *niedþiowa* for the sake of alliteration is not justified by the context. For, the two instances recorded of the use



of this word, one in B.T. and the other in the Suppl., show plainly that *niedþeow* was used to mean a slave treated cruelly by the master; comp. also the word *nidþeowetlin* in B.T. and the use of the expression "þeowned þolian" El. 769a.

Here however the people call themselves the servants or disciples of Christ: cp. *þinra* 361a. They expect "meed" (see B.T.) or eternal reward for their service, and pray "that thou pay heed to the voice of thy servants taken captive" (360-1a).

Therefore, though no other use of the word seems to be existent I should consider the word *medþiowa* to have been used here by the poet. For the absence of alliteration comp. l. 419.

363. *wræcmæc*3as: cp. the idea of one being an exile from Home in 1,32.

364. *Ms. hetlen helsceapa hearde* 3enyrrwað.

The reasons against changing to "3enyrrwad" are: (1) it would necessitate change in *hetlen* and *helsceapa* (see Cook's Text); (2) if *3enyrrwian* here at all means to "confine, fetter" (Ck.) (cp. B.T. Suppl. s.v.I), it should certainly denote a greater degree of torture than *3ebunden* 365a with which it should be in apposition; but in appositions it is common to have the word of 'expression indicating the lesser degree put first; (3) verbal appositions are very rarely used in Cr. I; cp. 176b (see note); (4) the true sense of the verb in the context seems to be "afflict, oppress" (see B.T. and Suppl. s. v. III) with which it partakes rather of the nature of an emotional interruption of the sentence. (see Intro.)

So, I think the line should be regarded as a parenthesis, and *3enyrrwað* and *habbað* . . . . . *3ebunden* should have the same object in *wræcmæc*3as; cp. 206b-9a. My translation of 363-6 is: "The accursed spirits have bound with pernicious cords . . . . the malignant fiend is cruelly torturing . . . . (us) wretches; the redress is entirely dependent on thee alone, Eternal Lord". The sg. number in *helsceapa* shows that probably the fiend is conceived as the lord of the devils, *wer*3an 3æstas; cp. Jul. 321-44. For changes in number not quite similar to this compare 322, 385-6, 395-6.

*hetlen*: I consider this to be an analogical formation with the suffix *-en* (cp. Wright's Grammar, p. 313); cp. *hetol* in B.T. and Suppl.

365. *bealorapum*. This seems to be the only use of the word.

368-9. *þeah we* . . . . . *hæbben*. We should note the Subj. Mood used in the expression of what is evidently to be considered a fact; cp. the concessive clauses in El. 82, 513. In the present instance



the Subj. Mood has probably been influenced by that in the preceding consecutive clause.

370. *onbehtum*. The word here conveys more the idea of a "disciple" than that of a servant; cp. B.T. Suppl. and Beow. 287, 336, Gen. 2879, in which the word means "a dignified officer or a follower".

371. Ms. *pe*. Here evidently we have the nom. we understood. By *tealtri3að* and *hwearfiað* (372a) we should probably mean "deviate, go astray" (cp. Tealtri(ende) exorbitantes, An. Ox. 2, 356; B.T. Suppl.) and "change", "wander" (cp. B.T. Suppl. s.v. III) respectively. My translation of 370b-2a is: "and think of our miseries, how (we) deviate from thee with a weak mind, change or wander miserably".

377. *3epeon*. This has been rendered as "do, perform" (Go., Ck., B.T.). The sense seems too remote from the usual meaning of the verb, "to grow, increase, thrive, flourish, prosper". Cp. Beow. 25 *lofdædum sceal man gepeon*. B.T. quotes EI. 403 "*peodon bealwa wið ðec æfre*" to illustrate *peon* meaning "to do, perform, effect". But R.P. Wülker in *Bibliothek der Angelsächsischen Poesie Band II Hälfte I* makes the following note: "*Es steht in der hs. peoden, nicht peodon wie Th. druckt*".

One difficulty of this interpretation is that it makes the meaning of the pl. *pin3* 376a, considered appositional to the sg. *willan* 377b, rather vague. We have instances of a sg. collective noun being juxtaposed with a pl. one, cp. 385-6, 16-17, but then the sense is quite clear and individuals vary with a collection of them. In 319-20 the apposition takes the form of giving a different name to a person. As in the present case we do not find anything like either of these, the unusual meaning given to *3epeon* must be called in question. Besides, in Cr. I. we do not anywhere find the idea that the people are to "perform" or "attempt" (Go.) anything for themselves; the gloom connected with the idea of the original sin lies too heavy on them. See Intro.

On the other hand, the idea in 377 seems to be that of "(finding) thy will flourishing among men". Accordingly, in 375b-77 we have a rather compressed expression with the infinitive understood after *moten* 376b, probably, "findan" (see notes on 100-3), and we may thus translate the lines: "that we may ever afterwards (find) those better conditions (cp. l. 25), (find) thy will flourishing among men".

379. *prynes*. Cook quotes Aelfc. Hom. 1, 10: "*ðeos prynnys is an 3od*; etc." and also refers to Cr. 599, El. 177, Jul. 726, Andr. 1685, Gu. 618, Jud. 86, Hy. 8,40.



381. *Ms. þa*. As a relative pronoun in the fem. acc. sg. form it refers to *þrynes* 379b.

383b. *hælend 3od* : cp. 324b.

386. *Seraphinnes cynn*. Cook quotes El. 736-49 and Aelfc. Hom. 1,344 and Gregory's Hom. on. Evang. 34,40 (Migne 78,1252) : "Seraphim enim vocantur illa spirituum sanctorum agmina quae ex singulari propinquitate Conditoris sui incomparabili ardent amore, etc."

385-6. We should note the change from pl. *hy* 385a to sg. *þæt* . . . . . *cynn* 386 ; see note on I.377.

393. *swe3le* : dat. used adverbially, probably meaning "brightly" : cp. B.T. s.v. III. Cook quotes "swe3lbeorht" Gu. 1187, "swe3ltorht" Gen. 28, 95.

396. *Ms. onsyne wearð*. This is a metrically perfect E-verse, while the emended reading *onsyne weardiað* is metrically insupportable ; no other instance of an E-verse with an additional syllable or syllables after the 2nd arsis occurs in Cr. I or anywhere in SP(Fap. 2b *samnode wide*, which is an A-verse, cannot be compared with it). The *Ms.* reading also gives better sense, for, the action of the verb *wearð* 396a appears to be as much connected with that of *for3eaf* 391b as an effect is with its cause, and the lines 391b-96 may be translated thus : "Christ has granted them leave to enjoy his presence with eyes being always brightly adorned, to worship the sovereign far and wide, and the winged (race) has (consequently) been in sight of the Almighty, the Eternal Lord".

The sg. number in *wearð* 396a, as compared with *hyra* 395a, *þrin3að* 397b, *lofiað* 400a, may easily be explained with reference to *cynn* 386b ; see note on 385-6.

397. *3eorne* : This adv. should govern the clause 398-9.

409. *Wuldres þines* : cp. note on I. 292.

416-28. For the source see Intro. P. XXX.

419. *Ms. niht*. This can be retained in the sense of "darkness" ; cp. B.T. s.v. II, in which the following instance is worth noting : "Seo swearte niht ðære ecan 3eniþerun3e". Homl. Th. i. 530, 23. The genitive in this case as well as in Cr. 434 is evidently used in the sense of apposition ; for, we should translate I.419 as "and she did not know the darkness of a man's love".

Cook compares Jul. 103, El. 341.

421b-23a. *þurh 3eryne* 423a seems to me to give a reason for *ma craft* 421b, and therefore the line 422, in which the past tense in *cupan* 422b probably indicates a reference to the contemporaries of Christ, should be parenthetical. The sense of the lines 421b-25 seems to be this : "Christ's birth and redemption of men was full of mystery :





so, the knowledge of this was a sealed book to the people of that time".

*cræft* : "knowledge"; cp. B.T. s.v. III.

For the construction see intro.

*ma cræft*. Strict metrical accuracy should require the change to *mara* (Seiv. Ck.).

426. 7 *swa forð 3on3ende*. As a C-verse this should have *3on3ende* alliterating. But as we have the alliterating letter in *forð* which really forms part of the thesis, we have here clearly a case of defective alliteration. cp. 789,827.

427. *for3ifnesse* : cp. "milsia 7 for3efnise *miseratione*", Mt. p. 18,8 (B.T. Suppl. s.v. IV). So, I would render the word by "pity, compassion, commiseration."

*Forð 3on3ende* 426a should be connected with *for3ifnesse*, and lines 426-8 should be translated as "and thus the Saviour of men, Lord of hosts, deals out each day his still continuing compassion for the succour of men." See *3an3an* in B.T. and Suppl. s.v. I(4).

430b-33. It is in the sense of "advantage, benefit" that the word *ræd* governs a dat.; see B.T. s.v. IV and comp. "ðonne bið hire *ræd* ðæt frynd ða forword habban", L. Edm. B. 7. So, if we apply this meaning to the present instance and take *3emynd* 431b in the sense of "thought, mind" (Ck.), the meaning that we get of 430b-33 becomes practically absurd : "It is a great advantage to every thoughtful man to worship 3od" ?

Now, in the instance that we have quoted above the clause "ðæt frynd . . . . habban" is really one that has developed from what originally was a dat. infin. joined with *to*, as in Beow. 473 *sorh is me to sec3anne*. So, the quoted sentence in its original form must have been something like "ðonne bið hire *ræd* . . . . ða forword to habbanne". Similarly, in the present instance also, I think, we have a rather highly developed sentence-structure which in its early form would have been something like this : "monna 3ehwylcum bið(is) healic *ræd* 3od weorþian to 3emunanne" ; cp. 289 ; see notes on l. 30 ; see Intro.

So, *3emynd habban* 431b should be rendered here by "have a mind, be disposed, desire" (see *3emynd* in B.T. Suppl. s.v. IXa) and *þe* 431b should be looked upon as a conj. meaning "that" (cp. l. 30).

cp. again *gemynd* in B. T. suppl. Ila in phrases :

(3) (*to have, bear, etc. in*) *mind* : Þæt he oft hæbbe on gemynde  
 Þæt mannum is mæst þearf oftast to gemunenne, LL. Th. i. 326, 11.  
 See also *gemunan* in B. T. Suppl. Ia *to bear in mind, not to forget to do* : gemunon we symle þæt we þa god don þe us Godes bec



læraþ. Bl. H. 73, 26.

My translation of lines 430b-33 is therefore: "It is a great advantage to every man to be disposed to adore God always most often and most heartily and most earnestly".

434ff. These lines mention the "advantage" or "benefit" (430b).

434. *þære lisse lean*; *liss* does not mean "love" (Go., Ck), see B.T., and it should be noted that there is no mention of "love" or "affection" in 426-33. The spirit of the lines seems, however, to indicate more the idea of "service" and its "remuneration" than that of "love" and its "requital". The definite article *þære* seems to point to *efne in þam eðle* 436a, and 434a and 436a together seem to mean "the very joy in that Father-land". Therefore the gen. in *lisse lean* should be appositional and mean "the remuneration of joy" or "joy as remuneration" (in that Fatherland). See note on 419.

437. Cp. Gu. 110 "*þæt him lofedan londes wynne*". Cook quotes Ps. 27, 13; 142, 5.

440. see note on l. 713.

441-2. *sec . . . . þat þu soð wite*: cp. "*ða halðan ðe on ðyssum life naht ne sohton ne ne 3yrndon to habbanne*", Bl. H. 53, 25.

441. *mon se mæra*: With reference to the runic passage of Elene Sisam says: "The reference to gifts of gold . . . . is an epic way of saying that he (i.e. the poet) enjoyed a great man's favour, and we know that he wrote the Ascension for a great man's instruction".

450. cp. Lk.2, 8ff. (Ck.).

459. *word ne 3ehyrwdon*. The verb *3ehyrwan* means here "to despise", not "disregard" (Ck.). For the effectiveness of negative expressions in Cy. cp. Jul. 605b.

465. Cp. Hy. 8, 21 "*efeneadið bearn a3num fæder*" (Ck.).

466-7. These lines seem to mean "about forty days after the resurrection." *þæs* (gen. used adverbially) retains the force of a demons. pronoun with which the parenthetical clause, *þe he . . . aras*, is in apposition. For *þe* see note on l. 25 and for *feowertið* cp. *tyn niht þa 3en* 542.

468. *Hæfde þa 3efylled*: An SA2a verse often introduces a period in Cy.: cp. : 744a, 779a, 838a.

468ff. cp. Matth. 28, 18-20 (Dietrich).

468-70a. For the punctuation see Intro.

477. "but I shall always do loving or kind deeds to you", i.e. "be kind to you"; see *lufu* in B. T. Suppl. s. v. Ia.

479. *awo to ealdre*: see note on l. 57. Cp. Cr. 1646a, Gu. 758a.

481ff. Cook quotes Andr. 332-9.



481. cp. Jul. 10, Beow. 859(Ck.).

483. cp. Andr. 335, Gu. 770(Ck.).

486. *Feondscype*: "fiendishness" or "devilishness". We find the mission accomplished towards the end of Elene.

488b-9a. Cp. 478b. I would connect *eow* 488b with *on frofre* 489a and translate: "I shall live on with you as your comfort"; cp. *on* in B. T. s. v. I (7).

489b-90a. I would translate these half lines as "and I shall uphold you with a security, (namely,) unyielding fortitude, (in every place)". On *frið* meaning "security" cp. B. T. Suppl. s. v. (4). On *stren3ðu* cp. B.T. s. v. I(1), Suppl. II(1a) and on *staþolfæstre* (B.T. s. v. III) cp. "staþolfæst on hire heortan wið deofles costun3um" Wulfst. 237, 12, and compare Juliana's attitude of defiance to Eliseus, Jul. 46-57, 108-116.

490. *Stren3ðu staþolfæstre on stowa 3ehware*. The rhyme and soundvariation, marked between this and the previous line, justify the retention of Ms. *3ehware*, *a* being short.

The fem. nom. sg. ending *-u* for dat. *-e* in *stren3ðu* is justified by assonance with *eow* 488b, 489b, and *wuni3e* 488b. comp. 638b (*-u* in *stren3ðu* marked by assonance with *siblu3an sunu* 635, *fu3el* 636b, *Iudeas* 637a and *3odecundan* 638a).

The employment of these devices in 11.481-490 concentrates upon the characteristic attitude of "unyielding fortitude", advocated by Cy. in fighting with, and extinguishing, *feondscype* 486b of the heathen persecutors. Comp. further *stren3ðu* 490a with *3eond yrmenne 3rund* 481, *weoredum* 482b, *fulwiað under roderum* 484, *heofonum* 485a, and *meahta* 488a, *healde* 499b with *weoredum cyðað* 482a and *beorhtne 3elea3an* 483b: note the rhyme in *-að* in 11. 482-486.

For assonance and soundvariation serving as relief of the harshness in sound see my *Cy. And The Cy. Canon* (chapter on style).

Comp. Cr. I. 11.306-7, 363-4, etc. see Intro. *3ehware*: This appears to be the indefinite pron. *3ehwa*, influenced in its dative form by the adv. *3ehwær*.

495. *Þurh þæs temples hrof*: cp. Bright, Mod. Lang. Notes. Vol. 13, p. 27. He considers this as well as *ofer hrofas up* (528) to be drawn by Cy. from a passage describing "The Mount of Olives" in "De Locis Sanctis" attributed to Bede (Giles, Vol. iv, p. 416), also reproduced in Bede's Eccl. Hist. lib. v. cap. 17, quoted, by Cook (p. 125) in his note on 495.

496. Ms. *weardedum*. See Intro. cp. Beow. 2098; see B. T. s. v. IVa(2).

498. Cook compares Lk. 24, 51; Acts. 1, 9.



499b-500a. On the punctuation see Intro. Cp. El. 627b-8a.

I think *sefa* should mean "feeling, sensation", cp. "*sefa sensus*" Wrt. Voc. i. 64, 17. *Hat* 500a, cp. B. T. Suppl. s. v. IV(1), should be connected with it, and the two half lines should mean "they had an intensely sad feeling in their hearts".

500b. *hy3e murnende* should be connected with the following clause. *hy3e* should probably mean "disposition"; cp. 620a, See Clark Hall.

491ff. It is worth noting that in these lines we have a unique mental picture which is arranged as follows: Angels appear in the sky with celestial music (491-94a), Christ goes up through the roof of the temple (494b-95a), while his chosen ones look and are full of mourning (495b-502a), angels sing and rejoice in the light which beams forth from his head (502b-505), Christ's earthly disciples find two bright angels appearing beside him (506-8a), the angels speak (508ff). This wonderful picture is arranged with considerable skill with the help of the device known as "die wögende art der darstellung"; cp. Jul. 11.669b-95a. It should also be noted how groups of lines, 491-97, 498-505, 506ff, while related to one another, form each a complete picture and place before our mental vision both sides of the represented matter.

The SA2a verse 498a, it should be noted, is merged by assonance in the previous lines, and the entire line 498 owes its soundelements to them; similarly, 506.

511. *hwearfte*: cp. Rid. 41, 33. Probably the idea is that as the Lord ascended, the disciples stood forming a circle on the place where they stood.

517-9. See below note on 558-85.

518. *heofona 3ehlidu*: cp. Cr. 904, Gen. 584 (Ck).

523-6. Cp. Act. Ap. 1, 11 (Dietrich).

527. Ms. *wolcnū bifan3un*. It seems more probable that the scribe misplaced a nasal sign over *u* than that he radically changed the vowels in *bifan3un*; cp. *3ese3un* 504b, 501b, 502b, *se3un* 495b. I would therefore read *wolcnu* and regard it as nom. pl., cp. "wolcnu scriþaþ" Menol. Fox. 486 (see *wolcen* in B. T. s. v. I). The half verses *wolcnu* . . . . *cynin3* 527b-8a should form a parenthesis, and *ofer* 528b, governing an acc., should be connected with *wæs* 527a, a verb of motion here; see *wesan* in B. T. s. v. I(4) and comp. "Hi wæron heom to Lundene weard" Chr. 1052. It should be noted that in the reading *wolcnum bifan3en bifon* can hardly be looked upon as a verb of motion in connection with *ofer* governing an acc.; cp. *ofer* in B. T. s. v. II, note also exceptional cases in II(10).

I would translate lines 527-29a as: "Then had the Lord of



The Suppl. gives the translation : "a flood of tears poured forth pale, a surging stream welled". I find it difficult to agree with this, for "tears" have been designated as *hate hleordropan* (Gu. 1315a), *hat heafodwylm ofer hleor 3oten* (El. 1132), and what came out of the breast may have been, not tears, but rather some emotional phenomenon clothed by the Anglosaxon imagination with a ghastly form (cp. Andr.



1279b) like "hunger" in *hungres on wenum blates beodƷastes* (Andr. 1087b-88a); cp. Cr. 771a *blatast benna*. So, in Gu, 1313b-16a

	"him Ʒæs wopes hrinƷ
torne Ʒemonade,	teaƷor yðum weol
hate hleordropan,	7 on hreƷre wæƷ
micle modceare";	

the surging emotions of the human breast may have been embodied in some kind of ghastly and shadowy personality which might rather have been considered as "admonishing" a man "grievously", for tears whose proper function is to "well out in waves" can hardly have been conceived as doing so. Thus, we have in *wopes hrinƷ* a highly symbolical expression with a connotation which covers not only "heartburnings" (Cr. 539b-40a), but also tears (El. 1132). Now, in the similar passage in Elene, 1131b-4a, we have three ways of expressing the same idea: (1) a pregnant and symbolical enpression: 1131b; (2) elucidation of one aspect of its connotation: 1132-3a; (3) a simpler expression of the same: 1133b-4a. So, the passage should be punctuated:

	"Ʒa wæs wopes hrinƷ,
hat heafodwylm	ofer hleor Ʒoten
nalles for torne . . .	tears feollon
ofer wira Ʒespon."	

It is worth noting here that the idea of the shadowy, ghastly personality which associates itself with the Andr. and Gu. passages is not to be found either in the Crist or in the Elene passage where the expression rather savours of the nature of a pregnant symbolism, which Cy. generally restates in other, often, simpler, terms.

It is, however, interesting to see with what a wide range of things and ideas the word *hrinƷ* came to connect itself among the Anglosaxons. It was a very costly ornament, often synonymous with *beaƷ*, which any vassal would gladly receive as a mark of high estimation of his valour from his lord; cp. *hrinƷas dælan* Beow. 1970, *hrinƷa ƷenƷel* 1507. It meant also "a betrothal ring"; then it came to denote the border of any 'circular object', of land or sea 'bounded by horizon', 'a circular course or orbit', and we also find how it was used 'in reference to the revolution of time and its computation'; cp. "ðu Ʒeares hrinƷ mid Ʒyfe bletsast *benedices coronae anni benignitatis tuae*" Ps. Th. 64, 12. See other uses in B. T. Suppl.; Cp. "sunnan hrinƷ beaƷa beorhtast" Ph. 305. So, we do not wonder that anything



or idea which repeated itself almost infinitely was denoted by *hrin3*: "Se ðe his *3eleafan hrin3* me let to wedde" Homl. Swt. 7, 30. Here *3eleafan hrin3* should evidently mean "constancy of faith", i.e. "faith which always sticks to its object, never goes away from it, comes round and round to it". Similarly *wopes hrin3* should mean "a fit or frenzy of weeping not easy to be shaken off" or "weeping which repeats itself".

Excitement of feelings is necessarily involved. I would therefore translate *wopes hrin3* as "a recurring (outburst of) weeping", *hrin3* indicating the recurrence. See notes on 1.7.

538a. *torne bitolden*. This should be connected with the preceding 2nd half verse; see Intro. It is worth nothing how assonance connects *wopes hrin3* 537b with *torne bitolden* and *treowlufu* 538b with *hat æt heortan* 539a.

540. *breostsefa*: cp. note on 499b-500a

I would translate 537b-40a as "there was a recurring (outburst of) weeping overwhelmed with grief, faithful love was ardent in their hearts . . . the bosom boiled from within, the heart burnt.

543. *him sylf*. See Intro.; *him* evidently refers to the disciples.

545. *heofona 3ehyld*: Cook, while giving the meaning of "secret recesses, hidden regions" to *3ehyld*, quotes Ps. 91, 1: "Qui habitat in adjutorio Altissimi, in protectione Dei commorabitur." Probably it means "protection" here; cp. Andr. "ledan on 3ehyld 3odes" 117, 1045. We may compare *hælo hyðe* 859.

545b. *hwite cwoman*. cp. ll. 447-9a, 453b-5a. Though lines 545b-6 do not appear to be connected with the immediately preceding verses, yet we feel that *hwite* 545b and *eorla ead3iefan* 546a tell us of an incident which occurred simultaneously with the *sti3e* 544a on *heofona 3ehyld* 545a. Therefore 545b-6 should be considered as having a true bearing upon 544-5a (see Cook's notes).

556. *frætsum ealles waldend*:

Trautmann in BBA Heft XXIII says that between *frætsum* and *ealles* an entire page is lost. *Frætsum* is the last word of fol. 15b and the first word of fol. 16a is *ealles*. The real word which, he says, follows *frætsum* is *blican*: cp. 521b-2, 507, Jul. 564, Ph. 95.

It is difficult to look upon 556 as one of the lines in which, as in 827, a schwellverse as the 2nd half is joined with a normal verse as the first. For it is doubtful what meaning the 2nd half should have and the one given by Gollancz, "ruling in splendour all" does not seem to be satisfactory. Sievers' emendation into *frætsum ealles* is not at least supported by an analogical example in which Christ is described as the "ornament of earth and heaven"; cp. however "ða wæstmas foldan frætwe" Menol. 207; see B. T. On the other hand, *frætsum*



seems to be dat. instr. qualifying some verb like *blican* as Trautmann's quotations show.

Now, let us compare *ll.* 554b-6 from the point of view of parallelism with 551b-554a and similar lines. In 552-3 we find that the idea of "thanes brightly clad" is put on the 2nd halves and that, as soon as it is taken up by the first half, 554a, which is a rather sublimated expression of the idea, the parallelism stops; the same thing happens everywhere in SP. Therefore the first half 556a having taken up, and having given a sublimated expression of, the idea contained in the 2nd half verses of 554-5, we do not expect that the parallelism should be continued in 556b at least in this form; cp. 585. Further if we compare *ealles waldend* 556B-7 with the immediately preceding verses we find that the former do not show such assonance with, and soundvariation of, the latter as is expected in Sp. Cook refers line 557 to Jul. 154 and Ph. 665, and a comparison with Jul. 154 will show that Cr. 557 was not probably meant to be immediately connected with the preceding lines (554-6). Jul. 152-4

"Ðam wyrrestum            wites þe 3num,  
ac ic weorði 3e            wuldres ealdor,  
middan 3eardes        7 mæ 3en þrymmes, etc."

Looking into the Facsimile I find a curious mark of distinction between fol. 15b and fol. 16a. From verse 481a (the lower part of fol. 14b) till the end of fol. 15b (*frætsum* 1.556b) we find a stop after every half verse with the exception of those in which there is a close and inseparable syntactical relationship (cp. 484, fol. 14b; 548, fol. 15b). So, immediately before the word *frætsum* there is a stop, and if fol. 16a had been an uninterrupted continuation of 15b we should have expected a similar stop at the end of the halfverse beginning with *frætsum*, the last word of fol. 15b. As a matter of fact stops are as rare in fol. 16a as they are prolific in fol. 15b.

It may however be rash to conclude with Trautmann that an entire page has been lost. All that seems consistent with sense here is that probably some few lines serving as the connecting link between Christ seated on *heahsetle* 555a and ruling over all earth and heaven 556B-557 (as it is suggested by comparison with the Jul. lines quoted above) have been lost, and this must be attributed to the mistake of the scribe, and the scribe of fol. 16a may even have been a different man!

558-60. Dietrich compares Ps. 68, 19; Eph. 4, 8.

558-85. These lines have been regarded as a part of the "Harrowing of Hell" (Gr.) or as an "episode" "really a choric hymn supposed



to be sung by the host of angels etc." (Brooke, p. 396). Cook has pointed out the impossibility of this supposition (p. 131), and has held the view that "this passage (ll. 558-585) would seem to belong immediately after 526, and should be transferred there". Trautmann is also of the same opinion.

It strikes me as absurd that the warders of the Citygate should be asked to open the gates (576b) after Christ had been seated on the throne (555a). On the other hand, as part of the speech of the two angels (510ff.), these lines are quite consistent, and in 527ff we think that in response the gates are opened and Christ enters heaven and sits "at the right hand of the Father" (531-2).

But if we suppose the lines to come after 526 (Ck.) a textual difficulty remains unsolved in ll. 517-19. Cook in his note on *Ʒedryt* 519b says: "It is not perfectly clear whether this band consists wholly of angels, or includes the Old Testament Saints delivered from hell; the latter is probable". If *Ʒas bliðan Ʒedryt* should, on the contrary, mean *Ʒas enƷla Ʒedryht* 515, then *Ʒyslice Ʒreate* 517 should also do so, and this will make *we* 517 limited to the two angels only who will have thus separated themselves from the angelic host. But it is more probable that the two angels should stand as the spokesmen of the entire angelic community who came in troops with the express object of escorting the Lord (492b-4a) to the bright city (519a). So, *Ʒyslice Ʒreate* 517 and *Ʒas bliðan Ʒedryt* 519 should mean some other company beside themselves. Besides, the pronominal adj. *Ʒyslice* points to a band of people of whom some specific description should have gone before and the expression *Ʒas bliðan Ʒedryt* seems to indicate a company who have a special occasion to be "merry" (*bliðan*). But as the lines stand in the text these expressions seem pointless and indecisive. If however we could imagine lines 558-85 to stand between 516 and 517 then I think all difficulty were cleared, for *Ʒyslice* and *bliðan Ʒedryt* should then be truly efficacious in their reference to the *folc* (579b) *ðe he on deoflum Ʒenom Ʒurh his sylfes syƷor* (580b-1a); cp. ll. 568-70 "*Ʒær he of hæfte ahlod . . . . . Ʒisne ilcan Ʒreat Ʒe Ʒe her on stariað*".

Looking to the facsimile I find that the paragraph ends with *eƷelstoll* 516b after which there is a colon and an arrow and an empty space of one line, and that with 517 a fresh paragraph begins. It is rather striking that a speech should thus be divided into two halves, and the probable explanation of the removal of lines from the middle lies, methinks, in the close association in the Anglosaxon popular mind of the Ascension of Christ with his coming to the Last Judgment: cp. Aelfric's *Sendschreiben* 74-9



"7 he astah to heofonum      to his halȝan fæder  
 mid ȝære menniscnyse      ȝe he of Marian ȝenam,  
 7 sitt nu on heofonum      soðlice an Crist  
 æt his fæder swyðran      7 ealra ȝesceafta ȝewylt,  
 7 cymeð eft to demenne      on ȝam miclan dæȝe  
 eallum mancynne,      ælcum be his dædum".

Compare also the following lines from the Ascension hymn which Cook quotes :

"Quid astra stantes cernitis?  
 Salvator hic est", inquiunt,  
 "Jesus triumpho nobilis  
 a vobis ad celestia  
 qui regna nunc assumptus est,  
 venturus inde saeculi  
 in fine Judex omnium".

This also we find in our poem in 517-26. 517-22 deal with the Ascension and the following lines, 523-26, deal with the coming to Judgment. But as 514-6 also describe the Ascension, the scribe probably led by the strong popular feeling brought together these passages, but put them in different paragraphs which is a clear indication that lines 517-26 do not actually follow 514-6.

It should be further noted that the lines 558ff are connected by assonance and soundvariation with 514-6; cp. *eard* 514 and *ealra folca fruma fæder eȝelstoll* 516 with *hafað se halȝa helle bireafod* 558; we feel that because he has *helle bireafod* therefore he will *eard ȝestiȝan*. So, 558ff are more likely to follow 516 than *middan ȝeardes 7 mæȝenprymmes* 557 with which one should compare *hwæt we nu ȝehyrdan hu ȝæt hælobearn* 586. Compare again l. 585 *lufu lifes hyht 7 ealles lehtes ȝesea* with ll. 517f *we mid ȝyslice ȝreate willað*.

558-63. *nu . . . . . nu* : correlatives; see above.

559. Gollancz notes: "*hi* fem. sg. referring to *helle(f.)*".

563. *deofla cempan* : probably appositional genitive : cp. 419, 434.

564. Ms. *wiȝerbroȝan* for *wiȝerbreca* or *wiȝerbreoca* meaning "adversary"; cp. the assonance with *wiȝe* 564b.

569. *ȝeonda byriȝ* should be rendered "stronghold of the devils"; see *burȝ* in B.T. Suppl. s.v. I.

*folces unrim* : Gollancz translates: "a folk unnumbered"; cp. "He ȝehet unrim maȝma promisit se ei innumera ornamenta largiturum" Bd. 3, 24; see note on l. 7.



573b-76. My translation of these lines is as follows: "Since ye know very well the nature of the Lord who marches at the head of this host (see *lædan* in B.T. Suppl. s.v. III), come ye promptly with joyful minds to meet (Him) the friend, open the gates";  
*nu . . . . . nu* : correlatives; see above.

The idea here is a purely Teutonic one, namely, that of a triumphant commander marching, after having achieved a signal victory, to the gates of his own city at the head of a vast army of soldiers with the booty taken in the war. The warders of the citygate, who are addressed, are cautious lest they are letting in an enemy; so, they are informed that they are meeting a friend in Him. This idea is supported by a passage which Cook quotes: "The words of Vieyra are well worth notice: when Christ ascended in triumph to heaven, the angels who accompanied Him said to them that kept guard, *Lift up, O ye princes, your gates and the King of Glory shall come in.* They think the term strange; and before opening the portal they inquire: *Quis est iste Rex Gloriarum?*" Comp. also the following lines from the Ascension Hymn which Cook (p. 117) quotes:

"'Quis', inquit, 'est Rex gloriarum.  
 Rex iste tam laudabilis?'"

Thus, in my opinion, *3e* in 573b and 575a and *eow* 577a should all refer to the warders of the gates of Heaven, the speakers being the two angels (506b; see above). See also below, notes on 575, 576, 577-81a, 571-85. It may be interesting to pass by with a cursory notice Cook's idea on this (Christ, p. 131). *3e* 573b, according to him, represents the apostles on the Mt. of Olives, *3e* 575a: the attendant host; it is uncertain to whom *eow* 577a should, according to him, refer; it cannot be the same as *3e* 575a, it must be *3eatu* 576b. The absurdity of the whole is manifest at once.

575. *freondum* : dat. sg. adj. evidently referring to Christ. Cook, who compares Cr. 1344, 1658, evidently regards it to be in the pl. number.

576. *3eatu ontynad* : *eow* 577a shows that *3eatu* should not be regarded as in the Voc. case.

577-81a. It should be noted that the sense should be pieced out from all the verses on one half taken together. Thus, *to eow* 577a, *on ceastre* 578a and *in dreama dream* 580a should not be rendered piecemeal; but they are so arranged as to give the sense: "to the highest felicity of your city".



571-85. "Die wögende art der darstellung" :

571-73a : Christ coming to the throne ;

573b-76 : Warders of the Citygate addressed ;

577-81a : Christ bringing in the folc rescued ;

581b-85 : Peace and joy common to all.

588. *ƷefreoƷade* : "saved, rescued" ; cp. B.T. Suppl. s.v. II.

590. Ms. *wunat* : see Intro.

593. Ms. *Ʒystra*, not *Ʒrystra* as supposed. Cook seems to translate *Ʒystra wræce* as "the penalty of helltorments". I would take the expressions more generally : "either the power of greatness or the misery of darkness".

599. *Ʒrynysse Ʒrym* : Go. tr. : "noble Trinity" ; probably, "majestic Trinity".

596-7a. Cp. El. 606-7a.

600-1. I would translate : "It is proper for the nations to give thanks to the Lord for all the good etc.". See note on l. 30.

603. *mæƷna Ʒeryno*. Gollancz translates : *sweƷles hleo* 606a as "the protecting heavens". Simiarly, I think *mæƷna Ʒeryno* should be translated : "mysterious abilities" ; cp. *æhta sped* 604b.

604b-5a. These two half lines should probably be translated : "and abundant riches over the extensive country" ; see Intro. Cy. probably means "the abundant produce of the earth" ; cp. 805b-7a.

609a. *dreoseð deaw 7 ren* : We should note that the nom. of *weccaƷ* 609b and *iecað* 611a is the same as that of *scinað* 607b, namely, *sunne 7 mona* 606b. Therefore, 609a should be regarded as a parenthetical expression of the effect of the shining of the sun and the moon.

610. *to feorhnere* : We should note how very short this SA1a verse is. Its sounds are merged by assonance in those of the preceding and the following verses, so that the voice does not rest till it comes to 611a.

614-20. See Intro.

614. Ms. *yrmpðu*. It is interesting to note how the labial sound intrudes after the nasal ; cp. Mod. E. *limb* with O.E. *lim*. or *leomu*.

*eft oncyrde* : probably to be translated as "revoked" ; see *oncirran* in B.T. s.v. I(e) ; cp. 618b-20 and "wæs se dom oncyrrad Euan unƷesæliƷnesse" Bl. H. 3, 8, "wearð se sarlica cwide eft oncerred" 123, 7. *Eft* has evidently been used here with an idea of



reversal to the former condition of happiness of men. See B.T. Suppl. s.v. II(6) ; cp. 624b.

621ff. Dietrich compares Gen. 3, 17-19.

621. Ms. *ic þec ofer eorðan 3eworhte* : lit. this should mean "I made thee lord of the earth" ; see *ofer* in B.T. s.v. I(6) and II(7) and compare "For ðam ðe ðu wære 3etrywe ofer lytle þin 3, ic 3esette ðe ofer mycle" Mt. Kmbl. 25, 21. But the text requires the sense "I made thee from earth" ; cp. 624 and also compare the examples given in B.T. Suppl. under *3ewyrcean* II. So, here probably there should have been *of* for Ms. *ofer*.

As it is, however, *ofer* should be taken here in the sense of "contact with anything", "upon", "on" ; cp. B.T. s.v. I(2).

621-2. See Intro. on the punctuation.

622b. *wræce dreo3an*. To "wræce" Cook gives the sense "punishment, penalty" ; Gollancz translates : "suffer exile" ; "ic sceal wræce dreo3an . . . . sceal nu wræclastas settan, siðas wide" Sat. 185 (B.T. s.v. IIb). But parallelism connects this verse with *fusleoð 3alan* 623b ; see Intro. So, I think *wræce* should mean the "exile" or the "passing away from the earth", i.e. "death".

My translation of 621b-23 : "on which thou must live in misery and toil (see Intro.) and must suffer exile (death), sing the parting song to the delight of the fiends".

629. *monnes ma3utudre*. This should be connected with *us* 627a : "for us, the human race" (see B.T.).

*Sippan meotodes sunu* etc. This should be connected with the preceding sentence and *sippan* regarded as a conj. meaning "since". For the sense of 627-31a apparently is : "because of the will to ascend, the Prince's assumption of a human body has made this easier for us". Cp. the Lat. "Pro hac ipsa namque *carnis sublevatione* per figuram beatus Job Dominum avem vocat . . . . Avis enim recte appellatus est Dominus : quia corpus carneum ad æthera libravit".

633ff. The idea of the surname "bird" is evidently connected with *yðre 3efremede* 627.

Dietrich quotes Job. 28, 7 "Semitam ignoravit avis etc."

635b-6a. "Se papa hine nemde freonoman clemens" Bd. 5, 11. I would translate these half lines as "chose for the Son of the Ruler a surname" ; see *cennan* in B.T. s.v. II.

638. *strem3ðu* : see note on l. 490.

642-5. *Swa* in 645a should be connected with the preceding as a conj. meaning "when" ; see B.T. s.v. V(8). *Se fæla fu3el* 645a



should be considered as in apposition to the pron. as nom. understood : cp. 800a.

642. *noldan* : cp. El. 565-70 ; we should note the wilful perversity attributed to the Jews. The poet makes the influence of the predominating devilish power responsible for this.

643. Cp. El. 472.

644. Ms. *moni3 mislic* : cp. "*þa wyr3eman3 tacniaþ mistlicu mæ3en*" Ps. Th. 44, 15. Now, it should be noted that in Ms. there is an accent upon the syllable *-lic* which plainly indicates the probable compression of two metrical syllables into one, though this is rather rare in SP. In Andreas this happens frequently and probably with metrical looseness now and then ; cp. Andr. 489b *iu 7 nu* ; 1704b *7 sið no* ; 195a of *heofenum* ; 864a of *flyhte*.

647. Ms. *maran* : cp. *stran3* . . . . *ham* and *mæran* (ck.).

654ff. These lines give a plainer restatement, devoid of figures, of the antagonism (655b) of the Jews against Christ.

657. *mæ3na þrym* : Go. : "glorious hosts" ; cp. *l. 7*.

660-1. On punctuation see Intro.

662. *modes snyttru* : "sagacity of mind", probably "intelligence" ; cp. El. 554.,

665. *modes 3emynd*. This may mean "thinking mind" ; cp. *ea3na 3esihþe 7*. See *3emynd* in B.T. Suppl. s.v. VIII.

*muþes 3æst* : We may compare "*ða word 3odes ðe þurh his muð beoð 3esprečen*" Past. 373, 22. Cook quotes Aelfc. Hom. 1, 322, 1, 326, 1, 328, 2, 14, 292, 398, all which point to "*ðissum seofonfealdum 3ifum þæs Hal3an 3æstes*". But it does not appear clear that the Holy Ghost is called Christ's *muþes 3æst*. Besides, we can hardly consider *æðele 73iet* 666a to be in apposition with *wordlaþa* 664a ; cp. *þeode3sa* . . . . *cwanendra cirm* 833b-5a ; 811b-13a ; see Intro. I should rather take *muþes 3æst* to represent *æþele 73iet* 666a (see note on *wopes hrin3* 537b) and translate 664-666a : "To the thinking mind of one (He) imparts a learned discourse through (the medium of) the spirit of his mouth, (which is) an excellent intellect".

666-7. *Se* 666b : *þam* 667b : These are relative pronouns connected by parallelism with *muþes 3æst* 665b. "The spirit of his mouth (i.e.) an excellent intellect" is thus a symbolical expression and calls in a simple restatement in 666b-8a which I translate : "which, with a prudent skill assigned to it (to its spirit), can sing and say full many a thing".

A learned discourse and a sweet singing must have led the



Anglosaxons to think of a spirit in the mouth which prompted these : cp. 537.

Cook quotes from "Gifts of Men" : "sum biþ woðbora" 35, "sum leoða 3leaw" 52.

671. *ryhte æ*. The verse 671a not only supplements, but also repeats, the idea of 670b ; see Intro. So, *ryhte* is an adj. I would translate 670b-71a as "one can expound the true spiritual law" (see Cook's notes).

So, in 673b-74a the idea of *wi3es sped* is partially repeated in *æt 3uþe*, both of which may be included in a translation like this : "successful fighting in war".

673. Ms. *sumū*. Apparently the poet has a short pause after enumerating the virtues that are intellectual and starts afresh in dealing with those of other kinds. The intellectual virtues are however to be conceived as the result of the working of the *mupes 3æst* 665, and therefore they should be grouped together.

674. *3ar3etrum* : parallelism connects this with *sceotend* 675b. So, it means "armed company" ; see B.T. & Clark Hall.

680. *won3a bi3on3* : cp. "ofer 3eofones be3an3" Beow 362, "floda be3on3" 1497, 1826, *sioleða bi3on3* 2367, "under swe3les be3on3" 860, 1773, "7 holma bi3on3" Jul. 112, "con him holma be3an3" Andr. 195, "3arsec3es be3on3" 530. If we recall our ideas on *hrin3* 537 and compare "ofer holmes hrinc3 hof seleste" Gen. 1393, "hrinc3 þæs hean landes" Gen. 2854, we shall find in the expressions with *bi3on3* something quite similar to what we find in those with *hrin3* ; see the latter in B.T. Suppl. s.v. IV & VII. So, in *won3a bi3on3* the idea seems to be that of extensive plains stretching beyond the limits of horizon, i.e. "plains bounded by horizon", so appearing to go round in a circle, and we find the idea of seasons revolving in *tida bi3on3* 235b ; cp. also "ðæt heo moste healdan ðone 3eleafan 7 bi3on3 hire æfæstnysse" (see B.T. s.v. II). 681. *swa se waldend us*.

It is noteworthy that there are many stops in fol. 17b, . . . there is a stop regularly before every *sum*, before *nyle* 683a and also before such verses as *wæpen 3ewyrca*n 680a and *we3as wid3ielle* 681a. But there is none before *swa* 681b, the *s* of which is a small letter. This has failed to strike the editors because the division of short sentences, each beginning with *sum*, is clearly marked in Ms.

On the other hand, the fact that this *swa* (681b) has its *s* as a small letter and has no stop before it is apt to lead one to doubt the abovementioned punctuation of the lines in the folio. It reminds one of *swa* in 596b with which it is quite similar in use.



So, one would rather have it as a conjunctive adv. meaning "according as" and connect it with the preceding sentences beginning with 676b. The idea of the poet in these lines is apparently as follows: "a man possesses such and such a capacity according as the Lord, the Son of God, distributes his gifts amongst us on the earth". It must be noticed, however, that the beginning *sumum* in 664a and in 673b is rather inconsistent with this mode of structure; but it is easily conceivable that the poet changed over to the idea of men's capacities being dependent entirely upon the kind dispensation of Christ.

683-5. Gollancz and Cook quote from Gregory, *Hom. in Ezech.* lib. 1 (Migne 76, 899): "Non enim uni dantur omnia, ne in superbiam elatus cadet".

Cook quotes "Gifts of Men", 24-26, 100-101.

686-91. Cook says in his note on *l.* 685: "The break here, though authorised by the manuscript, is evidently not structural; Grein (p. 69) was right". On the other hand, I would like to point out that the break of line 691 from 686-90 is not "authorised by the Ms."

Line 686 begins a fresh paragraph in a fresh folio (18a) with all the letters of *ÐVS* capital, and a clear stop is seen after *weorþað* 691a and not before *swa* 691a, the *s* of which is a small letter. Therefore the editors are not justified either in making lines 686-90 come after 685 or in making line 691 begin a fresh paragraph.

The difficulty caused by the repetition of the idea of *swa* as adv. (cp. 681b) was apparently felt by Gollancz who translates line 691: "He honoureth His work, even as the prophet spake". But as in the following verses, 691ff, it is said "that holy gems, bright heavenly bodies, were placed above on high" (692-3) with a clear reference to *weorc weorþað* 691a (cp. *bi þon* 691b), I think we should render *weorc* by "creation" (see B.T. s.v. VI) and *weorþað* by "graces, decorates, adorns" (B.T. s.v. V). So, it appears that the illative significance given to *swa* 691a as adv. meaning "so, thus" is not justified: for nothing is said of the adornment of the creation or universe up to line 685.

The paragraph should properly start with *l.* 686, for lines 686-91 give a generalisation of all kinds of blessings conferred by Christ on both heavenly and earthly beings precedent to such cogitations on God and the church as follow; see Intro. and comp. 697 (see note). *Swylce* 688b is translated by Go. as "and"; see note on 59-61a. *Swa* 691a should be treated as a conjunctive adv. meaning "even as, as"; cp. B.T. s.v. V(1). I would thus translate lines 686-91: "Thus mighty God, king of all beings, ennobles (cp.



B.T. s.v. VI) the offspring of the earth with liberal gifts, (such as) talents, gives dignity as well to the blessed in Heaven, eternally sets up the perpetual peacefulness of angels and men, even as He adorns His creation; of that the prophet said".

694. *sunne 7 mona*. Cook quotes from Brooke (p. 483): "It is worth while to compare Gregory's phrase . . . with Cynewulf's expansion of it into a simile . . . How much tenderness, how much delight, in the nature of the sun and moon themselves is added to the Latin."

The point to notice in this is that Cy. turns into a beautiful simile what appears in Gregory's *Hom. in Evang.* 29, 10 as a theological proposition, with a difficult astronomical idea in it, put forward and interpreted as: "Elevatus est Sol, et luna stetit in ordine suo, quia cum Dominus in caelum petit, sancta ejus Ecclesia in auctoritate praedicationis excrevit". A lesson to be derived from this is that Cy. studiously avoids theological interpretations; see Intro.

These lines (693-4) as well as 604-11 exhibit the manifest delight of the poet in world and nature (see Intro.), but it must be noted that he does not go out of his way like the poets of Andr., Gu. B, Ph., etc. to dilate upon some lovely aspects of sunshine and nature; cp. 825b.

*sindan þa. þa* should be considered as nom. to *sindan* and *3immas* as in apposition to it; see Intro.

695. *3immas* . . . . *3od sylfa*: The moon is compared to *3odes circe* 699b, the representative of God on the earth 696, cp. 106.

697. *en3lum 7 eorðwarum æpele scima*: cp. 689b-90 *sibbe rarep* . . . . *en3la 7 monna*; with both should be compared l. 608 *heofoncondelle hælepum on eorðan*. It is worth noting that while lines 600-85 speak of the benefits to mankind earthly and spiritual, this paragraph 686ff is a generalisation dealing with the benefits conferred by Christ not only on man but also on the angels and the entire creation. See notes on 686-91.

cp. Jul. 166-7a *min se swetesta sunnan scima* | Juliana; Cook quotes Gu. 579.

The adj. *soðfæsta* 696a should govern *en3lum 7 eorðwarum*; see Intro.

699. *swa seo 3odes circe*: *swa* here apparently modifies the idea of *lixeð* 698b and *3æstlic* 699a; cp. 695.

702. cp. 682a. *Sippan* is here a conj. meaning "since"; cp. *æfter upsti3e* 711a.



703b. *þa* here probably points to the time when Christ struggled against the perverse people of the earth and finally suffered crucifixion.  
 704. *æfyllendra*. B.T. has only this instance of the word, (and the Suppl. none) and translates it: "following the law, faithful". Thereby it is suggested that the second component is the same as *fylʒend*, of which one instance is cited, in B.T. and one in the Suppl., under *fyllan* "to fill". In the present case it seems doubtful whether *fyllan* is to be identified with *fylʒan*. On the other hand, with regard to the meaning "fulfiller of the law" (Ck.) it should be said that *fyllan* is used in Cr. II (no use in Cr. I), not in the sense of "fill" (cp. *ʒefyllan*), but in that of "cast down, overthrow, destroy" (486, 709), and that probably in *æfyllendra* here we have a subjective genitive: cp. Jul. 4-5 "arleas cyninʒ eahtnysse ahof . . . . circan fylde"; cp. also El. 1040-1 "ʒedwolan fylde unrihte æ", Andr. 1688. I therefore translate *æfyllendra*: "of those destroying the law".

On the other hand, with the meaning given to the word in B.T. we may translate lines 703b-5 as "then the church endured here the persecution of those following the law under the control of heathen rulers" in which the word "law" must mean "heathen law or at least jewish law", which evidently is not intended by the poet; cp. lines 706-9a *þær þa synsceaðan soþes ne ʒiemdon ʒæstes þearfe*, etc.

706. *þær* means "when"; see B.T. s. v. II(2). It introduces an adverbial clause which modifies the action of the verb *bad* 704b.

712. *hi þon*. This evidently refers to 709b-11; cp. 691b, 633a. In 712ff it is further stated now *ʒodes þeʒna blæd* (710b) was achieved by Christ in spite of the persecution of the heathens. So. it is against all sense to put 712ff in a separate paragraph (Ck.).

*Dauipēs*: Cook says: "Such wavering between the original *d* of foreign proper names and O.E. *ð* is frequent, e.g. in Anglian . . . .".  
 713. *ʒiedda ʒearosnottor*: cp. El. 418a, 586a. Probably this should be rendered as "quite sagacious in speech".

*ʒæstʒerynum*: Cp. Gu. 1086a, El. 189b, 1147b, Andr. 858b. In El. 189b and here the reference seems to be to spiritual power; so, in this passage it may mean "through mystic spiritual power". In Cr. 440b and El. 1147b, on the other hand, the idea seems to be that of trying to know the truth "in the secresy of spirit" i.e. "in the secret soul"; see *ʒeryne* in B.T. Suppl. s. v. I. We should note the similarity of expression in both cases: cp. Cr. 441b *modcræfte sec*; El. 1148a *on sefan secean*.

717. *hea dune*: cp. "ðe hea dune herʒen" Az. 117.

Cook quotes "He ʒehleop þone eoh" By. 189.

718. *woruld alyseð*: cp. "alysde leoda bearn of locan deofla" El. 181.



*Woruld* should mean "men"; see B.T. s. v. III.

720ff. It should be noted that the verses 722a, 723a and 726a, 728a and 730a are connected by rhyme, and that 736a and 738a are connected by assonance : cp. *3esaled* : *ealdcyððe*. This shows that it is probably the poet's intention that ideas in each group should be connected together. See below.

The construction of the sentence *wæs se forma hlyp þa he on fæmnan asta* 720 indicates the mode of the structure of sentence in the different groups of lines 723b-26a, 728b-30a, etc. cp. 730b-31. It should be remembered (see Intro.) that the first half partly *repeats* and partly *supplements* the idea in the preceding 2nd half, and also that the main idea can mostly be gathered from the 2nd halves alone. So, verses 724a, 727a, 729a and 737a should not be considered complementary to the verb *wæs* in the respectively preceding half lines; they should be regarded as defining the character of the *hlyp* or *stiell* : cp. 727a in Cook's text. Therefore, I would translate 723b-6a : "the second Leap, (namely) the birth of the infant, was when He, the most glorious of all, was wrapped round in clothes in the shape of a child in the manger". I consider *in cildes hiw* 725a as qualifying the idea of *in binne* 724b. On the same principle we should look upon *feonda foresprecan* 733a as an appositional modification of the idea of *cynin* 732b.

725. *clapum bewunden* : Cook quotes Lk. 2, 7 & Aelfc. Hom. 1, 30.

728. *Fæder frofre 3æst*. With reference to *fæder* Cook says "Not 'Father's' (Th.), 'des Vaters' (Gr.)". His idea is that this should refer to the Trinity (cp. Andr. 1684-6). The instances quoted from Jul. (724) and El. (1106) show that this expression had practically become a poetical formula in Cy. accompanying the mention of Christ. In Jul. 724 and El. 1106 the idea of the Trinity may probably be recognised though the grammar leads one to think of one personality. In the present instance, though the underlying meaning may be that Christ combined the Trinity in himself, the idea that "He, the consoling spirit of the Father, mounted on the cross" (727b-28a) is more poetical as pointing to the contrast between what he is and what he suffers, and the grammar, also, points to one personality, not three.

728b-30a. On Cook's making 729a parenthetical see Intro. My translation of these lines is "The fourth Leap, (namely, the one) into the tomb, was when He, (while being) fixed to the sepulchre, had left the cross".

731. Ms. *hellwerena*. In view of the fact that we find Jul. 322a



*hell werena* in Ms. with an *a* over the first *e* of *werena*, it is quite likely that here the same mistake of the scribe has remained uncorrected.

732. *cwicsusle* : fem. acc. sg. with *in* in connection with a verb of motion ; so, in 561b and 738a.

734. *Þær* : used here with both a demons. and a rel. force, and should be connected both with *Þebond* 732b and with *liÞeð* 734b ; see B.T. s. v. I(d).

736ff. In Cy rhyme, assonance and soundvariation generally unite ideas remote from one another and mark emphasis and contrast. We compare 736a with 738a, 735b with 737b, and feel that the idea that Christ bound the king of devils (*Þesæled* 736a) is intimately associated with that of this ascension to *ealðcyððe* 738a; and so taking lines 730b-43 together we feel that the idea that the king of devils has been bound adds to the delight of the angels and the blessed in heaven. Similarly, the main point in lines 720-26a is to strengthen the idea that in taking the shape of a child *ealra þrymma þrym* 726a has been a comfort to *eallum eorðwarum* 723a, and that in 726b-30a is to emphasise the pathos in the idea that He *fæder frofre* *Þæst* 728a was *foldærne fæst* 730a for the sake of men.

736. *hlȳp* : Cook notices how *hlȳp* and *stiell* are used almost alternately ; so, *rode* 727b and *beam* 729b.

737. *hyhtpleða* : cp. "plæðes saltationis" Mk. skt. pp. 3, 11 ; see *pleða* in B.T. s. v. II. I think that the sixth Leap of Christ has been, on account of the joy attendant upon it, thought of as a "joyful dance"; see Intro. Comp. the only other instance in which the word is used with quite a different sense : Rid. 21, 28. cp. Plato, Laws, Book II, pp. 158-9, Edition with Trans. of R. G. Bury, Litt. D., London, William Heinemann, New York, G. P. Putnam's Sons MCM XXVI.

738-742. *þa . . . . . þa* : correlatives meaning "then . . . . . when"; see B.T. s. v. IV. In the form in which we find these in the editors' texts the 2nd *þa* does not seem to be quite a satisfactory repetition ; besides, there seems to be very little point in the separate mention of *enþla þreat* 738b and of *burðwarum* 742b, unless the latter should represent men who become "blessed" with eternal life in heaven, whose custodians the angels seem to be ; cp. 577-81. So, the angels' merriment is greatly enhanced by the joy of the former. Lines 740b-42a are considered by me to be a parenthesis giving the cause of the angels' laughter.

The sense of 738b-43 is that at the sight of Christ coming to heaven the angels were merry with delightful laughter because they knew that the devils were overthrown and that the joy of the blessed was secured.

739. *hleahtræ* : "laughter" (Go. Th.), "rapture" (Ck.); cp. B. T.



Suppl. s. v. I(1), also "ic þa rode ne þearf hleahtre heriðean" E1.920. So, I take the word to mean "laughter" of course at the cost of the poor devils overthrown; cp. 731-36a. We may further compare the lines, Cr. 1249-1253 :

"þæt 3eseliðe weorud 3esihð þæt fordone  
sar þrowian synna to wite,  
weallendne lið 7 wyrma slite  
bitrum ceaflum, byrnendra scole :  
of þam him aweaxed wynsum 3efea".

743. *pleða* : "solace" (Th), "revel" (Go), "gymnastic feat, exploit" (Ck). We remember how in lines 571-3a Christ "resorts to the throne of grace of spirits after the battle" (*3uðpleðan* 573a), and it seems quite likely that by *pleða* this "fighting" or "struggle" is meant. Cp. "þær wæs heard pleða wælgara wrixl" Gen. 1989b-90a (see B.T. s. v. & Clark Hall). My translation of 742b-3 is : "When the prince's struggle had turned into a perennial joy to the blessed citizens".

746b. *swa* should be an adverbial conj. modifying *stylde* 745b; see notes on 681b & 691a. The idea is that in ascending higher and higher Christ intended his leaps to be a model to the worshipping humanity; cp. ll. 753-5, and also the Lat. "Ecce ut nos post se currere faceret, quosdam pro nobis saltus manifestata per carnem ueritas dedit".

747. *heortan 3ehygdum*: see Intro. Here appears to be a fully developed simile; cp. Cr. 850ff.; E1.1271ff. Of 744a, 745a-46a we find real counterparts in 747a, 748a respectively. For the "earth" (*3rundum* 744a) corresponds to "heart" (in *heortan 3ehygdum* 747a) and the natural elevations, "high hills and mountains" (745a, 746a) correspond to the human "virtues" achieved (748a). I therefore think that in *heortan 3ehygdum* we have a locative instrumental (used without a prep.) and would translate it as "in the meditative heart"; see note on l. 7.

750b-1a. See Intro. I would translate : "where there is a host of thanes with highly developed powers in joy and bliss".

751b-2. cp. the sentence structure with that of "nis me wihtæ þearf hearran to habbanne" Gen. 278b-9a.

753. *þar* : cp. 734b. This with both demons, and rel. force modifies both *secen* 752b and *stiðe* 754b. I translate lines 751b-55 : "It is a great necessity for us *there* to try to find salvation with our heart, *where* we well believe with our soul, (that) the Saviour, the living God, will ascend hence with our (human) body".



I think that the complicated structure of the sentence is due to a further development (or the influence of Latin?) of what was originally like "ƿær we mid Ʒæste Ʒeorne Ʒeƿencað (Ʒelyfað)|ƿæt hælobearn heonan up stiƷan", where the infin. *stiƷan* would naturally connect itself with *ƿær*. Comp. the Lat. : "unde, fratres carissimi, oportet ut illuc sequamur ex corde, *ubi eum corpore ascendisse credimus*". The words in Italics correspond to ll. 753-5.

756f. *forƿon* connects these lines with 751b-55. The idea is : "It is a great necessity for us to try to find salvation in heaven . . . . therefore we should ever despise frivolous desires".

757. *synwunde* : We should note how the effect has been juxtaposed with the cause : cp. 750b-1a.

762. Ms. *enƷlum* : cp. how the *n* is left out in Ms. in the case of Jul. 486 *druncne*.

What are these "grievous flights of arrows"? Cp. 768-70a and also Jul. 404-6

"ƿurh earƷfare in onsende  
in breostsefan bitre Ʒeƿoncas  
ƿurh mislice modes willan".

*mislice modes willan* : : *earƷfare* (Cr. 762). Cp. Gu. 375b-6a "wið sceðƿendra eƷlum onfenƷum".

763. *wrohtora* : Gr. "scelerum auctor", Ck. "author of evil" ; cp.

Jul. 506b-7                                "ic eall Ʒebær  
wraƿe wrohtas Ʒeond werƿeode".

Jul. 486b-7a                            "ic him byrlade  
wroht of weƷe".

and compare the description of the struggle of the devil against the holy ones : Jul. 362b-417a.

765. *brægboƷan* : The first element of the compound does not seem to be any description of the actual bow as in *flanboƷan* Beow. 1433, *hornboƷa* 2437, Jud. 222. Nor does it appear that *bræƷd* here should mean "drawn" (Th. Go), "bended" (Bright); there is no instance given in B.T. or the Suppl. in which the verb *breƷdan* is used with reference to "drawing" (?) or "bending" the bow : cp. Beow. 794, Cd. 93 "bruƷdon hæleð of scæðum sweord."

Cook quotes the opinions of Dietrich and Grein : Dietr. (Haupts. Zs. 9, 208) "Trugbogen"; Gr. "arcus fraudulentus". Cook says : "Perhaps this is the 'deceitful bow', *arcus parvus, dolosus*



of Ps. 78, 57; Hos. 7, 16". Clark Hall renders it as "deceitful bow" which seems to be the real meaning, because *bræ3d* means "deceit, fraud" (see B.T. & Suppl.).

I however like to regard it as a compound of the same kind as *synwunde* 757a and translate it as "bow of deceitfulness", from which the 'author of evil' (763b) throws among God's men "a sharp arrow" (765b), namely "frivolous desires" (756b), which causes the "wounds of sin" (757a). Comp. the juxtaposition of the abstract with the concrete in 768a-770a, 775b-76a, Jul. 404-6.

767. Cp. Jul. 662-4a. A constant struggle against the devils is the characteristic of Cynewulf's saints . . . a struggle which they carry on with "unyielding fortitude" (490a); cp. Jul. 46-57.

768. *attres ord*: attributive use of genitive; cp. 171a (see note).

768b. *in 3ebu3e*: Cook prints *u* long and compares *in 3ebu3an* Cr. 1504a. But strong verbs of the 2nd conjugation have a short vowel in pret. pl. ind. and pret. subj. Cy. has some A-verses with the 2nd arsis vowel short in the 2nd half: cp. El. 45b *beran ut þræce*, 143b *ham eft þanon*.

769. *hord3elac*: cp. "borda 3ebræc" El. 114.

771b. *utan us beor3an þa*: cp. "beor3aþ him bealonip" Gu. 781a, 702.

773. *freoða*: cp. "friðes 7 fultomes" Fap. 91; Gu. 228b-29a.

Cook quotes "7 to fæder fæðmum freoðo wilnian" Beow. 188.

774-6a. cp. the Lat. "quia exultavit ut gigas ad currendam viam suam, ut nos ei diceremus ex corde: Trahe nos post te, curremus in odorem unguentorum tuorum". The poet prays not to be led to heaven, but to be protected against the fiends' attack. Cp. Cr. I. 30; see Intro.

777. *Sie*: Ms. <sup>i</sup>*se*. I read *sie* here on the same principle on which *sellran* 757b has been read by all the editors for Ms. *sell<sup>r</sup>an*. In fact, Cy's use requires the dissyllabic *sie*; cp. *hwæt þes þe3n sy* Jul. 280b; *beoð* Cr. 795a.

779-82a. Though this echoes the preceding lines (765, 762), as Cook points out, the main idea here is to indicate the miserable condition in which one would be on the day of Judgment if God does not protect one from the devils' arrows. The "fear" of the "devil's arrows" is really caused by the apprehension of the approach of the fateful day. So, this is not "to be reckoned with" (Ck) the lines in the preceding section. On the other hand, the idea of these lines should be connected with that of 782bff.



783. *ƿæt*: this introduces a consecutive clause and need not be changed into *ƿær* (Ck.).

783-4. Trautmann supposes *ƿæt* a corruption for *ƿær* and *hlodun* for *dædum*.

The difficulty is caused by *hlodun* which is usually a transitive verb. Probably the idea in it is that of "heaping up" as in "wyrð wop wecceƿ wean hladeƿ" Sat. 436 (see B.T.), and *weorcum* may be considered to be the object, the dative in which may have been due to the requirement of rhyme with *leanum* 783b. *Ʒelice* . . . . *swa* should probably be considered as correlated and may mean "according as" here; cp. 850 and see *Ʒelice* in B.T. Suppl. s.v. III.

I would thus translate lines 782b-85a: "The Judgment is near, so that we must obtain remuneration according as we have accumulated deeds during life on the wide earth".

Cosijn would insert *us* after *we* 784a; see *hladan* in B.T. Suppl. s.v. II.

787. *mæƷna Ʒoldhord*: Cook compares Bl. H. 9, 28.

789. *huru ic wene me*: a verse of defective alliteration; see Intro. Frucht's idea of cancelling *me* or placing it before *wene* or prefixing it to the next line is unacceptable because the result of any of these operations is unsupported by Cy's metre.

790-2. Cook compares: "symble bið ðy heardra. ƿe hit hreoh wæter . . . . swiðor beatað" Gen. 1325-26; cp. *ƿe* in B.T. s.v. II(2). It may probably be considered the same as *ƿy* "because"; see *se* in B.T. s.v. V(5) (2) (3).

795. *moniƷ beoð*: Trautmann and Cook change *moniƷ* into *moniƷe* because of the pl. *beoð*. But we should compare El. 231-2a "ƿær wlanc maniƷ æt wendelse on stæde stodon", and see *moniƷ* in B.T. Suppl. s.v. II. *Beoð* is used here in "a specially future sense", see the Suppl. s.v. (3).

*Ms. lædað*: Good sense and faultless grammar can be had with the retainment of the Ms. reading. We have to suppose "me" understood after *lædað*, and it easily follows from the sense; cp. 485a. For *ƿær* cp. 753 and see B.T. s.v. I(d). My translation of 793b-6 is as follows: "for that I must suffer from terrible punishment there . . . of which I consider the certainty . . . where many will be, will lead (me) into the council before the presence of the Eternal Judge". For the sense comp. Jul. 701b-11a.

Apparently this *moniƷ* should not be confused with *moniƷ* 801b. For in this passage it evidently means "the ministers of justice" on the Judgment day, by whom the poet thinks that he would be brought before the presence of the Eternal Judge.



797. **h** *cwacað*. The runic letter stands for *cēn* meaning "torch"; cp. "Cen byþ cwicra 3ehwani cuþ on fyre blac 7 beorhtlic byrneþ oftust ðær hi æþelin3as inne restaþ". Runic poem 6-8.

Here, of course, as a letter of the name it stands for the poet himself. See Intro.

For *cēn* the substitutions proposed have been: "Cene", "cempa", "cearu", "cyn", "corþor"; the renderings: "Der kühne" (Leo.), "the keenest", "the keen" (Go.), "the couragehearted" (Brooke), "die menge" (Traut.).

800. **h** 7 **†**. The rune **h** represents *yr* which was long supposed to have the ON. sense of "yew" or "bow", but F. Holthausen (in *Angl.* 35, pp. 175-7) has shown that, according to the description in the Runic poem, it should mean "horn". The rune **†** represents *nīed* which generally means "need, necessity, difficulty, hardship, distress" (see B.T. s. v. V).

The substitutions proposed for *yr* have been "yrmðu" ('misery': Kemble & Thorpe), "yrming" ('pauper': Ettm.), "yfel" ('wretchedness', 'affliction': Go.), "yst" ('leidenschaft': Traut.), "yr" ('money') or "æðil" for "wædl" or "adl" (Rieger). Those for *nīed* are "neod", "nið" (Trautmann).

Cook is quite right when he says "that Old English does not speak of abstractions, like misery and need, but of persons, as finding help or consolation: thus Gu. 860, 895; cp. Hy 4, 47". Trautmann's meaning of "befriedigung" given to "frofre" 801a to suit his ideas may be summarily dismissed, as it is quite uncommon, if at all in use in Old English; see B.T. & the Suppl. Compare K. Sisam on the point.

Now, the passages in the Runic poem dealing with *yr* and *nīed* are as follows:

"yr byþ æþelin3a 7 eorla 3ehwæs  
wyn 7 wyrþmynd, byþ on wic3e fæ3er  
fæstlic on færelde fyrd3eatowa sum".  
"Nyd byþ nearu on breostum, weorþeþ hio  
ðeah oft niþa bearnum  
to helpe 7 to hæle 3ehwæpre, 3if hi  
hire hlýstaþ æror".

In consideration of this it would have been satisfactory if we could have got a sense like this: "**h** in company with *nīed* (distress) could have found succour". But the pl. number in *meahtan* 800b shows that **†** stands here like **h** as a representative of the poet at the judgment needing succour.



If however we look upon  $\mathfrak{H}$  and  $\mathfrak{T}$  as separate personalities (each, of course, being supposed to stand for the poet), it seems rather absurd that only two persons out of the entire humanity should have had a special opportunity for salvation; cp. 1.799-801a. It is this difficulty which has hitherto led to the abstract meanings generally given to the runes, and has made Grein (*Dichtungen*, p. 171) and Gollancz (in "Cynewulf's Christ") construe *Y* and *N* as gen. dependent upon *frofre* 801a. They have consequently had to suppose a nom. for *meahtan* . . . . *findan* understood, namely, "they" (see Go.). I however think that the nom. of *meahtan* . . . . *findan* 800b-1a must be the same as that of *hyrdon* 799b and that *hie* should be understood after *pendan* 800a and before *Y* & *N* 800a, which must be considered appositional to it; cp. 645a. Thus *þam þe* 799a must not mean "the entire humanity" as has till now been supposed; the rel. combination must refer to *Y* and *N* as letters of the poet's name and as representing himself.

So, lines 797-801a should be translated as follows: "Then C. will tremble, will hear the king, the Ruler of heavens, speak, utter severe words to those who had before obeyed him ill in the world while (they, namely) *Y* and *N*, could most easily have found succour".

801. *moni*3. While we have the picture of *C* trembling on hearing the judgment pronounced on *Y* and *N*, we are informed that a multitude also shall be awaiting the doom sad and affrighted; see note on 795.

803. *deman wille*. Trautmann would change Ms. *deman* into "dema". The nom. is easily inferred from the main sentence 797ff with which this one should be connected in sense. Compare Jul. 704b-7 "Cynin3 biþ reþe . . . . hwæt him æfter dædum deman wille".

804. *se þ*: This rune represents *wēn*, masc. meaning "hope, expectation"; cp. *wen ne bruceþ ðe can weama lyt*, Runic Poem. Cook however quotes from Sievers (*Anglia*, 13, 3-4): "Das Alphabet des Runenliedes giebt freilich dem zeichen *w* die überschrift *wen*, aber das *wen* des contextes ist sicher mindestens dem sinne nach in *wynne* aufzulösen wie der zusammenhang zeigt". Cp. El. 1089 *on wuldres w.* with Andr. 887 *wuldres wynn*. Cook also quotes from Sievers supporting the article *se* before the name of an alphabet which is masculine in A.S. (cp. *Angl.* 13,5, note).

804b-8a. It is noteworthy how 804b-5a *biþ se* etc. as well as 807b-8a *þonne frætwe sculon* etc. have both the future tense (see note on 795), whereas what intervenes, i.e. *U was lon3e* etc. 805b-7a, has the preterite tense, which indicates that this last is rather parenthetical put in before the conclusion of the main sentence and that 804b-5a should be joined as a principal sentence with 807b-8a as its subordinate



clause giving the cause of the destruction of the *eorþan frætwa* 805a. For *frætwe* 807b must not be supposed to burn after *eorþan frætwa* 805a is gone; rather the latter is due to the former.

¶. This rune represents *ūr*, "a kind of ox", "a bison" (B.T.): cp. "ur byþ anmod 7 oferhyrned felafrecne deor", Runic poem. The proposed substitutions have been "ur", "of old", "unne", "or" (ora), "ufan", "uppe", "ur", "ure", "our"; "ur", "dampness", "ur", "possession". Cook quotes from Sievers: "Der sinn ist untädlig, wenn mann, ähnlich wie Leo, *ur* als synonym von *feoh*, "Besitz, Güter", fasst. Im Crist 806ff wird *ur* geradezu mit *feoh* variirt: "ur wæs lon3e . . . . . foldan"; und ähnlich heisst es in der El. 1266ff". But it is not clearly intelligible why *ur* as "Besitz, Güter" should be particularly called *3eo3uðhades 3lam* El.1266. Sisam says: "*ur* however is exceptional because to a listener it is identical with the pronoun *our*, and perhaps Cy. intended it to bear that meaning in Fates, Ascension and Elene". It should be noticed that *ūr* representing OE. *ūre*, "our", gives clear sense in all the passages.

† *flodum*. This rune † represents *lagu*; cp. Icel. *lögr* meaning "sea, water, liquid". Almost all the editors have taken it as such. Some of the interpretations have been "wasser-fluten" (Gr.), "meereswogen" (Leo.), "lakefloods" (Go.); but Trautmann renders it as "lond". The rune should be regarded as forming a compound here with *flodum*: cp. Cr. 850.

ƿ. This represents *feoh* "money, wealth" (see B.T. s. v. IV); cp. "F byþ frofur fira 3ehwylcum etc.", Runic Poem. I think the expression *feoh on foldan* 807a should mean "the wealth on the earth", which, surrounded by sea as it is (cp. 806a), should apparently refer to *eorðwelan* 611a; see below.

806b. *lifwynna ðæl*. This should be interpreted as "a good deal of enjoyments of life"; see *ðæl* in B.T. Suppl. s.v. IIa and comp. *oferhy3ða ðæl* Beow. 1740. We should note how the ModE. *deal* also means "a quantity, an amount; qualified as *good, great, vast* or the like" (NED).

My translation of 805b-7a is: "ours has been for a long time the wealth on the earth, (which includes) a great amount of enjoyment of life, (and is) enclosed by the sea".

805a. *eorþan frætwa*. The parenthetical expression of regret (which clearly it is) in 805b-7a for the anticipated loss of "the wealth on the earth", which has been enjoyed a long time till now, naturally leads one to consider that the poet is not thinking of mere "earthly gauds" (Go.), "earth's adornments" (Brooke) in *eorþan frætwa*; for the destruction of these need not necessarily entail the loss of "the wealth on the earth", i.e. the rich products of the earth (see note



above). The context rather indicates that he is thinking of the "well-decorated earth" in the expression. The connection with *frætwe* 807b also shows that the poet means: "The hope will be gone, (namely,) the decorated earth . . . when the adornments must burn on fire" (804b-8a).

The idea is a mediaeval lament on the transitoriness of the earth and its destruction on the Day of Judgment with no reference to any particular locality (See Intro.). See note on line 7.

808. *rasetteð*: cp. Jul. 587 arasad for þy ræse.

810-11a. Cp. 609a. Cook quotes "burðstede burston" Ruin 2. 811b. cp. werod wæs on tyhte El. 53, seo to ham tyhð Rid. 35, 4, Ph. 525; see *teon* in B.T. s.v. IV.

813. *Æasta Æifrast*: apparently in apposition with *brond* 811b: cp. 629a.

817. *on 3ylp 3eote*: I should translate "rush into ostentation". See *3ylp* in B.T. Suppl. s.v. (2) and *3eotan* s.v. II(2); cp. on *3eað 3uton* Gu. 1206, mid *3eotendan* here Chr. 1052.

824. *bið nu eorneste*. In the Ms. there is a stop after word 823b, and the letter *b* in *bið* 824a is bigger than the rest. But *bið* should evidently be connected like *bicwom* 822a with *waldend* 822b as its nom.; cp. the Lat.: "Et hoc nobis est magnopere perpendendum, quia is qui placidus ascendit terribilis redibit, et quidquid nobis cum mansuetudine praecepit, hoc a nobis cum districtione exiget".

825b. We note here Cy's short reference to nature to heighten the emotional effect of the situation; cp. El. 855b *rodor eal 3eswearc*.

827. Ms. *beheofiað*. Apparently because *beheofiað* meaning "bewail" has been supposed to give a poor sense in the context, Cook following Grein and Rieger would change it to "beofiað" and read the line as *beofiað þonne: beorht cynin 3 leanað*. The reasons against this reading are: (1) The Ms. has a distinct stop after *beheofiað* (see Wülcker's text: foot note); (2) *beofiað þonne* makes an SAla A verse with a verb forming the first arsis which is seen nowhere in SP; see Intro.; (3) *beorht cynin 3 leanað*: such a verse as SAlb does not occur in SP either as A (cp. *fusleoð galan* Cr. 623b; *hrofe 3esti 3an* Cr. 749b) or as D (cp. *heonan up sti 3e* Cr. 754b; *folc eal 3eador* Jul. 163b; *3odes lof hafan* Jul. 693b).

Therefore, I would read a schwellverse for the 2nd half as *þonne beorht cynin 3 leanað*. Now, for the first half remains only *beheofiað*. This, with the vowel *eo* long, may in itself be regarded as a metrically perfect SAla C verse; cp. *3eþin 3ie* Jul. 198a, *3ec'ansian* El. 678a, *3eopenie* El. 791a. Thus, we have a very short verse for the first half while the 2nd half consists of a schwellverse; the difficulty



of faulty alliteration (cp. *beheofiað* with *beorht*) is easily solved by reference to 789b; see Intro.

With reference to the difficulty of sense which has led editors to emendations (cp. Rieger: "offenbar ist das beziehungswort des *hy* in z. 13 (828) ausgefallen"), I think that the word *ȝemetu* 826a has been used here to mean an abstract attribute, but represents (cp. the pl. number) the persons possessing that attribute, like *ƿæt æƿele mod* Jul. 209a, *ȝe ƿa sciran miht deman on ȝunnon* El. 310b-1a. Grein in his *Angelsächsische Wörterbuch* gives the meaning to *ȝemet* under 5 as "die eniem beschiedene fähigkeit, Macht, Kraft, Vermögen". So, also B.T. Suppl. (s.v. 1X) gives the meaning "capacity or power, a person's post or place". Therefore, line 826 should mean "and these great powers of the world", in which "these" is significant as referring to the then heathen rulers of the earth, the oppressors of Christianity; cp. Cr. 705 and also the struggle which Cy's saints have constantly to wage against the heathen powers in Juliana, Elene and Fates of the App. "These powers", then, can easily supply the reference for *hy* in 828a. It is worth noting that Thorpe translates *ȝemetu* by "communities", Gollancz by "estates" and Cook by "end".

*Beheofian* meaning "to bewail, lament" is shown as a transitive verb by the two instances quoted in B.T. and the Suppl. Here it must be regarded as intransitive; cp. *heofian* which is both trans. and intrans. 828b-9a. Cook compares Beow. 2144 "*ƿeawum lifde*" and "Soul of Man" 75-6 "*earȝum dædum leofað in leahtrum*".

832. *mæȝna cyninȝ*: Go. translates "great king"; rather "king of hosts". On the attributive use of genitive see above 171a, 768a.

Cook compares Cr. 916, 942.

833. Ms. *mæste* is clear enough; not *mæsta* (Go., Ck.).

*ƿeodeȝsa*: we should note the abstract notion with which *cwanendra cirm* 835 is juxtaposed;

835. Ms. *cwan<sup>i</sup>endra*: cp. note on 777b. My reason for retaining what the original scribe wrote is that usually and with very rare exception every vowel in Cynewulf forms a distinct metrical syllable. Comp. *sie* 777b; See Intro.

837b. *wace truwiad*—This looks like a D verse with an extra syllable after the first arsis. But it should be noted that a D verse in the second half line in SP has rarely an extra syllable after the first arsis, especially when the second arsis consists of a verb. So, the rare exceptional cases should be treated as A verses, the verb being considered to have passed over from the second to the first conjugation of weak



verbs. Hence, the verb should probably be, not *truwian*, but *trīewan* or *trēowan*. Other instances in SP are Jul. 291a, 476b.

838a-40b. *ðær* . . . . . *þær* : correlatives meaning "there . . . where"; cp. B.T. s.v. I (c) (i).

842. Ms. *leofra* : cp. "me is micle leofre þæt minne lichaman . . . . . 3led fæðmæ" Beow, 2651-2. But Cosijn supports the use by quoting the following : "þær wæs ænlicra etc." Gu. 1294, "soþra" Gu. 1096. See Intro.

*þonne eall þeos læne 3esceaft* : Probably in *synwyrccendra* 841a the poet has prominently in his mind the heathen rulers who had the entire earth under their control. See note on 827. The poet here means to say that on the Day of Judgment they would prefer rather "to hide themselves in that triumphant host" (843-4a) than have possession of the entire earth.

843. Ms. *þær*. Cosijn compares "þonne him bið leofre þonne eall þeos leohte 3esceaft . . . . . 3if he æfre þæs or3anes owiht cuðe" Sal. 30. For the use of *þær* in the sense of "if" comp. B.T. s.v. II(3). We should note here how the gerund is replaced by a clause : cp. "eall forlæteð ðæt him wæs leofost to a3anne 7 to habbanne" Bl. H. 111, 26.

846. *leofum 3e laðum*. These should be construed as adjs. rather than nouns, because it does not speak well of the just One (cp. *lean æfter rylite* 846b) having "friends and foes" (Go. Ck.).

847b-9. Cook compares El. 426b-7. For the construction compare "Forþon nis me þæs þearf, cwæð Orosius, to sec3enne" Ors. 1, 1.

850b. cp. Jul. 674 "leolc ofer la3uflod" and also Cr. 854b *lacað*. Cook compares 850a with Andr. 501a, Dan. 275.

852. *sundhen3estum*. The parallelism clearly indicates this to be in apposition with *ceolum* 851b. Hence it means "seahorse", i.e. "ship" (see B.T.), not "die das Schiff bewegende Kraft" (Gr.) ; cp.

862. I would translate ll. 850-2 as "now it is just as if we were sailing on ships, the seahorses, over the cold water of the wide sea" ; see Intro.

853. Ms. *flodwudu*. I consider verse 853a to be a restatement of the idea in 850-2 and would separate it from the previous 2nd half verse and translate as "were steering the floodwood".

855. For *woruld* meaning "existence" cp. B.T. s.v. II(1) ; so, *wacan* may mean "frail" : cp. "He ðis wace lif forlæt, lif ðis læne" Chr. 975, and see other examples in B.T. s.v. III.

856a. cp. Andr. 190b.

This verse should of course be connected with 855b as in Thorpe and Gollancz ; see Wülcker's text and Cook's notes.



856b. cp. Andr. 313b.

857. Practically the same as Jul. 677. For the idea cp. El. 248-9.

858a. *ofer hreone hryc3*. It is worth noting that almost everywhere, when the word *hryc3* is used with reference to the sea, it is accompanied by words like *sæ*, *water* or the like; cp. the instances which Cook quotes: Beow. 471 "*ofer wæteres hryc3*", Sal. 19, Rid. 4.33, Ps. 68.2, and see B.T. s. v. II. Here however it is used alone, and yet the context requires the meaning "ridge (with high waves)"; cp. El. 249a. So, with regard to 743 (see note) it should be noted that when the word *ple3a* means "battle" it is usually accompanied by other expressions pointing to the same, or it is used in a compound like *3uðple3an* 573a. I consider the use of the word *hryc3* here as corroborating the meaning I have given to *ple3a* 743. We may compare *hrofas* 528 with *rodores hrof* 60.

858b. This verse should be connected with *3eliden hæfdon* 857b, for mankind's arrival at "the haven of safety" (*londe* 857a; cp. *hælo hyðe* 859) must be supposed to have been effected by Christ's assumption of a human body and his Ascension with it (cp. Cr. II 627-32), since when the condition of man has become much better; cp. *wæs se drohtað stron3* 856b with *yðre 3efremede* 627b; see Intro.

859. *hælo hyðe*: I think the expression means "the haven of safety"; cp. ll. 773-6a, 779-81a. We may also compare "He hi on hælo hyðe 3elædde *eduxit eos in portum*" Ps. Th. 106, 29.

860. cp. 660.

864. *hyðe*: cp. 751b-755.

866. *hal3e on heahpu*: This refers to *hyðe* 864a and *ða* 865a; cp. 811b-3a, 627-9a; see Intro.

866b. Cook puts in "to" after Cr. 737b, El. 188b. We should consider *asti3an* here as trans. governing a dat. case; cp. 784b (see note).

864-6. It should be observed that these lines give a simpler restatement of the rather complicated idea in 856b-63.



## GLOSSARY

### A.

- ā*, *adv.*, ever, for ever, eternally 101, 230, 271, 387, 405, 415, 582 ;  
 ever, always 300 (*ā 3ealden*), 756 ; cp. *ō*, *āwo*.  
*ābēodan*, *v.*, announce 229.  
*ābū3an*, *v.*, turn away from 56.  
*ac*, *conj.*, but 95, 156, 200, 421, 477, 707 ;  
     for, because 56.  
*ācennan*, *v.*, beget 109, 218 ; bring forth, bear 444 (*ācenned wearð*),  
 452.  
*ācweðan*, *v.*, say, speak, utter 316, 474, 714 (7 *þæt* word *ācwæð*).  
*āfrēfran*, *v.*, console, comfort 175, 368 (*āfrēfre fēasceaft*). [*frōfor*].  
*ā3ælan*, *v.*, neglect 816 (*þæt hē ne ā3æle 3æstes þearfe, ne on 3ylp 3ēote*).  
*ā3an*, *v.*, have, possess 598 ; obtain 159.  
*ā3en*, *adj.*, own 112, 465 (*ā3num fæder*), 532, 572.  
*ā3end*, *m.*, Lord, owner, possessor 420, 471, 513, 543.  
*āhebban*, *v.*, lift the voice, raise a song 502 (*āhōfun*) ;  
     raise to a higher position, elevate 658 (*āhafen*) ;  
     place above 692 (*āhæfen*).  
*āhladan*, *v.*, draw out, deliver 568 (*āhlōd*).  
*āhreddan*, *v.*, rescue, set free 34, 374 ;  
     rescue from (with *dat.*) 16.  
*ālætan*, *v.*, give up 167.  
*alwalda* (*eallwealda*), *m.*, the Almighty 140.  
*alwihta* (*eallwihta*), *fpl.*, (*gen.*) all beings 274 (*helm alwihta*), 410, 687.  
*ālȳsan* (*ālȳsan*), *v.*, release, redeem 718.  
*amen*, *amen* 439.  
*ān*, *adj.*, sole, single 287, 567 ;  
     alone, only, none but 52, (with pronouns) 153 (*eal æt þē ānum*), 366, 685 ; (want of companions) alone 683 (*āen3um ānum*).  
*ānboren*, *pp. adj.*, only-begotten 618.



- āncenned, *pp. adj.*, only-begotten 464.  
 ancor, *m.*, anchor 863. [Lat. ancora].  
 and, *conj.*, and, represented by "7" in Ms. 5, 10, 12, 13, etc.  
 and3iet, *n.*, intellect 666.  
 andlēan, *n.*, retribution 831.  
 andsæc, *m.*, denial 655 (7sæc fremedon).  
 andswaru, *f.*, answer, reply 184 (7sware æni3e findan).  
 an3inn, *n.*, beginning 111.  
 ānmōdlice, *adv.*, with one accord, unanimously 340.  
 ār, *m.*, messenger 493 (wuldres āras), 759; angel 503, 595.  
 ār, *f.*, mercy 70, 255 (ūs is þīnra ārna þearf); honour, glory 335 (īowa  
 ūs nū þā āre).  
 āreccan, *v.*, explain 222; speak out, relate 74 (ārece); stretch oneself  
 out to, follow (reach?) 247.  
 ārfæst, *adj.*, kind, merciful 245.  
 ārian, *v.*, have mercy upon, be merciful to 370 (āra).  
 ārišan, *v.*, rise, mount up 267;  
 rise (from death) 467 (ārās).  
 3e-arnun3, *f.*, desert, merit 40.  
 āsec3an, *v.*, tell, narrate 221.  
 āsti3an, *v.*, rise, ascend 702 (āstā3), 727, 737, 866;  
 descend, come down to 720, 786.  
 āstyrfan (āstierfan), *v.*, kill, slay, pelt down 192. [āsteorfan].  
 āttor (ātor), *n.*, poison, venom 768 (þy læs sē āttres ord in 3ebu3e).  
 āwæcnan, *v.*, awaken, revive: *pp.* āwæcned born 67.  
 āweallan, *v.*, swarm, fill 625 (āweallen).  
 āweorpan, *v.*, cast out 98 (āworpen).  
 āwo, *adv.*, always, ever 479 (āwo tō ealdre).  
 āwrecan, *v.*, utter, recite 633 (āwræc).  
 āwyr3ed (āwier3ed), *pp. adj.*, accursed, fiend, devil 158 (ne læt  
 āwyr3de ofer ūs| onwald ā3an), 256 (se āwyr3da wulf).  
 [wear3].

## Æ.

- æ, *f.*, law 140, 671.  
 æfre, *adv.*, ever, eternally 111;  
 ever, at any time, in any case 73, 75, 79, 178, 325, 479, 840;  
 giving emphasis as in whatever 238, 311.



æfter, *prep.*, (with dat.) after (ref. to an event) 573, 711 ;

after the passing of 322 ;

in preparation for 332.

following, according to, in accordance with 77, 803, 846 ;

along 746 ; (with acc.) following 235.

æfter, *adv.*, afterwards, thereafter 473.

æfyllende, *adj.*, destroying the law, (following the law ?) 704 (æfyllendra  
ēahtnysse bād).

æ3hwylc, *pron.*, (with gen.) every one 840.

æht, *f.*, riches, possessions 604 (æhta spēd). [ā3an].

ælan, *v.*, burn, consume 812.

ælbeorht (eallbeorht), *adj.*, shining, resplendent 506, 548.

ælc, *pron. adj.*, every 333 (ælces þin3es) ; all 406.

ælde (ielde) *m. pl.*, men 406, 582, 620 (ældum tō sor3e), 780 ; cp. elde.  
[cald].

æلميhti3, *adj.*, almighty 121, 215, 320, 331, 395, 443 (sē æلميhti3a),  
759.

æne, *adv.*, once 329.

æni3, *pron.*, any one 241, 683 ;

*adj.*, 178, 184, 200, 219, 291, 351 ;

*subst.*, (with gen.) 311, 780 (æni3 on eorðan ælda cynnes).

ær, *adv.*, beforehand, formerly, previously 39 (ær ne siþþan), 45, 63,

115, 161, 252, 258, 269, 436, 602 (sið 7 ær), 615, 619, 799 ;

giving the sense of pluperfect tense to the verb 466, 468 ;

superlative ærest, first 133, 225, 355 ; in the phrase æt

ærestan at first, at the first 786, 823.

ær, *prep.*, (with dat.) before 216, 848.

ær, *conj.*, before that, until 315.

ærdæ3, *m.*, (in pl.) former days, past times 79.

ærest, see ær.

ærþon, *conj.*, before 238, 464, 544, 857.



*æt*, *prep.*, (with *dat.*) (marking source) on 153, 366 (call *æt þe ānum*),  
from 418; (temporal) at 223, 225, 615, 674, 786, 823;  
(with a verb denoting saving) from 273;  
(local) in 500, 539 (*hāt æt heortan*).

*æt*, *m.*, food 604.

[etan].

*ætsomne*, *adv.*, together, at once 583.

*ætwist*, *f.*, presence 392.

*aðele*, *adj.*, excellent 666 (*æðele 73iet*);  
famous 455, 719 (*þurh þone æþelan styl*);  
bright, lustrous 607, 697;  
distinguished, illustrious 402, 521;  
happy, blessed 268, 350.

*æðelic*, *adj.*, splendid 308 (*æþelic in3on3*).

*æðelin3*, *m.*, prince 158 (*wuldres æþelin3*), 448, 503, 627, 743  
(*æþelin3es ple3a*); (gen. pl. in a superlative sense) 515 (*æþelin3a  
ord*), 741, 845.

## B.

*bānloca*, *m.*, body, joint, limb 769.

*bæl*, *n.*, fire, flame 808.

*bærnan*, *v.*, burn up, consume 708 (*bærndon*). [biernan].

*bēa3*, *m.*, ring (as ornament) 292 (*bryd bēa3a hroden*). [bū3an].

*bealofull*, *adj.*, evil, wicked 259 (se *bealofulla*).

*bealorāp*, *m.*, a pernicious cord 365.

*bealu*, *n.*, bale, evil, harm 182 (*bealwa*).

*bēam*, *m.*, tree 678;

the Cross 729 (*þone bēam of3eaf*).

*bearn*, *n.*, child, son, Christ 38 (*þæt þurh bearnes 3ebyrd bryd ēacen  
wearð*), 66, 76 (*bearnes þurh 3ebyrde*), 126, 147, 205, 341,  
465, 572, 724 (*bearnes 3ebyrda*), 744, 774;  
child, son (of man) 85, 164, 242.

*beclysan*, *v.*, close, shut up 323 (*swā beclysed*). [clūse].

*3ebedscipe*, *m.*, cohabitation 76 (7 *þone 3ebedscipe| æfter monwisan  
mōd ne cūðes*).

*befōn*, *v.*, 80; see *bifōn*.

*bē3en*, *mn.*, both 100, 357 (*bēm*).



- behēofian, *v.*, bewail, lament 827 (behēofiað).
- behindan, *prep.*, (with *dat.*) behind 155.
- behýdan, *v.*, hide, conceal 844.
- bemurnan, *v.*, be anxious for, be troubled about 176.
- bend, *mfn.*, bond, chain, fetter 68, 147. [bindan].
- benn, *f.*, wound 771. [bana].
- bēon, *v.*, be (with *pp.*) 213, 667, 804, 825, 833, 838 ;  
 be (with predicate) 57, 404, 770, 811, 824, 840 ;  
 exist 795 (bēoð) ;  
 happen 479 ;  
 become 596. see *wesan*.
- beorȝan, *v.*, guard against, avoid 771.
- beorht, *adj.*, bright, splendid 519, 742 ;  
 bright, brilliant 104, 113 ;  
 glorious, illustrious 205, 827 ;  
 holy, divine 292, 412, 483 ;  
 lucid, clear 510 (beorhtan reorde).
- beorhte, *adv.*, brightly 701 ;  
 splendidly 552.
- beorn, *m.*, man 412 ;  
 Prince, chief 449, 530 (ƿurh ƿæs beornes cyme).
- beorn, *v.*, pret. 3rd pers. sg., 540 (beorn brēostsefa). see *byrnan*.
- ȝeberan, *v.*, bear 84 (ȝebære) ;  
 bring forth, give birth to 123, 205.
- berēafian 168 see *birēafian*.
- berstan, *v.*, burst, break to pieces 811.
- bescyrian, *v.*, deprive of (with *dat.*) 32.
- ȝebētan, *v.*, repair 13. [bōt].
- betere, *adj.*, better 24 (beteru).
- Bethania, *pr. n.*, Bethany 456.
- Betlem, *pr. n.*, Bethlehem 449, 453.
- betlic, *adj.*, grand, excellent 66 (burȝa betlicast).
- beðeccan, *v.*, cover 116 (ƿrosme beþeahte).
- bewindan, *v.*, surround, encircle 29 ;  
 wrap round 725 (clāƿum bewunden).
- bewriðan, *v.*, begird, encompass 310, 718 (bewrið).



- bi*, *prep.*, about, of, concerning 301, 633, 650, 691, 712 (*bi þon*) ;  
 because of, on account of 128, 153 (*bi þam oferþearfum*),  
 834 ; by, by means of, by use of 134 ;  
 according to, after 212.
- bibēodan*, *v.*, enjoin 793 (*bibēad*) ;  
 bid, order 543.
- bicuman*, *v.*, come to be 631, 709 (*bicwōm*) ;  
 become 822 ;  
 come to 858.
- bidælan*, *v.*, deprive of 563.
- bīdan*, *v.*, await, expect (with a clause) 147, 802, (with *gen.*) 540 ;  
 wait for (with *acc.*) 510 ;  
 endure (with *gen.*) 704 (*bād*).
- Ʒebīdan*, *v.*, wait for, expect (with *gen.*) 70.
- biddan*, *v.*, pray, beseech (with a clause) 113 (*bideð*), 262, 359, 774,  
 (with *gen.*) 337 (*hūru þæs biddað burƷsittende*).
- bifealdan*, *v.*, envelop, involve 117 (*bifealdne*).
- bifēolan*, *v.*, grant, entrust to 668 (*bifōlen*).
- bifōn*, *v.*, contain, receive, conceive 80 (*swylce befēnƷe*) ;  
 surround, encircle 527 (*bifēnƷun*).
- biforan*, *adv.*, before, formerly 468 ;  
*prep.*, before, in the presence of 643.
- biƷonƷ*, *m.*, course 235 (*æfter þon tīda biƷonƷ*) ;  
 a vast expanse 680.
- bihelan*, *v.*, conceal, hide 45 (*biholen*).
- bilūcan*, *v.*, lock up 252 ;  
 close 334 (*bilēac*) ;  
 enclose 806 (*bilocen*).
- Ʒebindan*, *v.*, wrap round, adorn 308 (*Ʒebunden*) ;  
 bind, tie, fetter 365, 732 (*Ʒebond*).
- binn*, *f.*, bin, manger, crib 724.
- birēafian*, *v.*, bereave, deprive of (with *dat.*) 168 (*dōme berēafod*) ;  
 despoil, rob (with *gen.*) 558 (*helle birēafod*).
- biteldan*, *v.*, oppress, overwhelm 538 (*bitolden*). [Ʒeteld].
- biter*, *adj.*, sharp, severe, dire 765 (*biterne stræl*), 769 ;  
 bitter, painful 152 (*bitrum*). [bitan].
- biðencan*, *v.*, consider, think about 821 ;  
 bear in mind 849 (*Ʒeorne biþencen*).



- biwitian, *v.*, have charge of, administer 353.
- biwrecan, *v.*, beat or afflict all round, surround (pp.) 831 (wælmum biwrecene).
- blāc, *adj.*, livid, pale, wan 808.
- blāt, *adj.*, pale, ghastly 771.
- blæd, *m.*, dignity, glory 688; prosperity, success 710 (3odes þe3na blæd). [blāwan].
- 3eblētsian, *v.*, bless, adore, extol 412. [blōd].
- blētsun3, *f.*, blessing, benediction, favour (of God) 100.
- blīcan, *v.*, glitter, shine, sparkle 507 (frætsum blīcan), 522, 701.
- bliss, blis, *f.*, bliss, merriment, happiness 68 (blisse), 530, 552, 750. [blīpe].
- 3eblissian, *v.*, gladden, make happy 249 (3eblissa); applaud 380 (brāde 3eblissad).
- blīðe, *adj.*, joyous, cheerful 280; cheerful, merry 519 (mid þās blīðan 3edryt), 739 (hleahre blīpe); kind, friendly, gracious 774.
- blōd, *n.*, blood 259.
- blōd3yte, *m.*, bloodshed 708.
- bōc, *f.*, book 453 (hwæþre in bōcum ne cwið), 701, 785 (bēc), 793.
- boda, *m.*, messenger, angel 449.
- bodian, *v.*, proclaim, preach 483 (bodiað 7 brēmað).
- 3ebodian, *v.*, tell, announce 202 (hælo 3ebodade).
- bold, *n.*, castle, mansion, palace 742 (beorhtra bolda). [botl].
- bona (bana), *m.*, slayer, murderer, the devil 264 (þæt se wītes bona in helle 3rund hēan 3edrēose).
- bord, *n.*, board, plank, side of a ship 861.
- bord3elāc, *n.*, weapon, dart 769 (biter bord3elāc under bānlocan).
- bōsm, *m.*, bosom, breast, womb 84.
- bōt, *f.*, relief, redress 152 (is sēo bōt 3elon3 cal æt þe ānum bi þām oferþearfum), 365.
- brād, *adj.*, spacious, widespread 357 (brāde bryten3rundas).
- brāde, *adv.*, far and wide 380.
- bræ3dbo3a, *m.*, deceitful bow, bow of deceitfulness 765 (forð onsendeð of his bræ3dbo3an biterne stræl).
- breacan, *v.*, shatter, destroy, demolish 708 (bræcan).
- bre3o, *m.*, leader, king, lord 403, 456 (bre3a).



brēman, *v.*, celebrate 387 (brēmende) ; honour, extol 483.

brēost, *n.*, mind, thought 341 (on þæt bearn foran brēostum stariað).

brēost3ehy3d, *fn.*, thought, mind 262.

brēostsefa, *m.*, heart 540.

brēotan, *v.*, break, destroy 485 (her3as brēotaþ).

brin3an, *v.*, grant, bring 68 (brin3eð blisse þe), 150 ; offer 289 (brōhtes) ; give, bring 336 ; bring forth, carry 120 (brun3en).

brin3end, *m.*, bringer 140 (se wæs æ brin3end).

brō3a, *m.*, terror 793.

brond (brand), *m.*, fire, flame 811.

3ebrosnian, *v.*, fall to pieces, be dilapidated 13 (3ebrosnad) ; be corrupted 84 (7 nō 3ebrosnad wearð | mæ3ðhād se micla).

brūcan, *v.*, enjoy 392.

bryd, *f.*, bride 38, 280, 292.

brynetēar, *m.*, hot tear 152.

bryten3rund, *m.*, spacious earth 357.

brytenwon3as, *mpl.*, spacious plains, the world 380.

brytta, *m.*, dispenser, giver, lord 334, 462 ;

lord, prince 281 (þæt þu bryd sīe | þæs sēlestan swe3les bryttan).

bryttian, *v.*, distribute 682 (bryttað).

3ebū3an, *v.*, penetrate, sink 768.

bur3, *f.*, fortified town, city 66 (bur3a), 461 (byr3), 519, 530 (blis in bur3um), 534, 542, 553 ; stronghold 569 (byri3).

bur3lond, *n.*, native city 51.

bur3sittende, *mpl.*, city dwellers 337.

bur3stede, *m.*, city, castle 811 (won3as hrēosað | bur3stede berstað).

bur3ware *mpl.*, burghers, citizens 742 (þā wearð bur3warum | ēad3um ēce 3efēa æþelin3es ple3a).

būtan, būton, *prep.*, (with dat) without 37, 111, 271, 415, 439 ;  
(in adjectival phrases) free from 125, 207, 290, 722, without 599 ;

*conj.*, unless, if not 272 ; but, except 695 (Hwæt sindan þā | 3immas swā scýne būton 3od sylfa ?).

3ebyc3an, *v.*, redeem, ransom 259 (blōde 3ebohtes).



- byldo (*bieldo*, -u), *f.*, confidence 113 (*bideð þurh byldo*). [beald].  
*Ʒebyrd*, *fn.*, conception 38, 298 (*þurh clæne Ʒebyrd cennan sceolde*) ;  
 birth 65. [beran].  
*Ʒebyrdu*, *f.*, conception, childbearing 76 (*Ʒebyrde*) ;  
 birth 724 (*Ʒebyrda*).  
*byrdscepe*, *m.*, childbearing 182.  
*byrƷen*, *f.*, sepulchre, tomb 729 (*in byrƷenne*). [beorƷan].  
*byrnan* (*biernan*), *v.*, burn 540 (*beorn*), 808.

C.

- cald*, *adj.*, cold 851 (*swā wē on laƷuflōde ofer cald wæter cēolum liðan*).  
*carcern*, *n.*, prison 25 (*in carcerne sittað sorƷende*), 735.  
 [L. *carcer*, *ærn*].  
*cearful*, *adj.*, anxious, sad 25 (*þæt he ne beteru cēose weorðan cearfulra þinƷ*).  
*cearian*, *v.*, be anxious 177 (*cleopast ceariƷende*). [caru].  
*ceariƷ*, *adj.*, sorrowful 148 ; *cerƷe* (*nomp.*) sad, grieving 835  
 (*cerƷe rēotað*).  
*ceaster*, *f.*, city, heaven 578. [L. *castra*].  
*ceasterhlid*, *n.*, city gate 314 (*oþþe ðæs ceasterhlides clūstor onlūcan*).  
*cempa*, *m.*, warrior, champion 563 (*dēofla cempa*).  
 [camp, L. *campus*].  
*cēn*, *m.*, torch ; the rune *h* 797 (*þonne h cwacað*).  
*cennan*, *v.*, beget, bring forth 87, 232 (*þe in cnēorissum cende weorðen*), 298 ; prove, clear oneself 298 (*cennan sceolde . . . . . 7 þē Maria forð efne unwemme ā Ʒehealden*).  
 assign, give 636 (*frēonoman cende 7 hine fuƷel nemde*).  
*cēol*, *m.*, ship 851, 861 (*ofer cēoles bord*).  
*cēosan*, *v.*, choose 24 (*cēose*).  
*Ʒecēosan*, *v.*, choose, elect 36 (*mæƷð mānes lēas þe he him tō mēder Ʒecēas*), 331, 497 (*þeƷnas Ʒecorene*) ; choose, accept 446, 590.  
*cild*, *n.*, child, infant 218, 725.  
*circe*, *f.*, church 699, 703.  
*cirm*, *m.*, clamour, uproar 835 (*cwānendra cirm*).



clāð, *m.*, (in pl.) clothes 725.

clāene, *adj.*, pure, chaste 136, 187, 276, 298, 331, 444, 703 (cynin 3 clāenra 3chwæs).

cleopian (clipian), *v.*, cry out, complain 177 (cleopast) ; call aloud 508.

clomm (clamm), *m.*, bond, fetter, chain 735.

clūstor, *n.*, lock 314.

[L. claustrum].

3ecnāwan, *v.*, perceive, recognise 654.

cnēoriss, *f.*, generation, tribe 232.

cnoll, *m.*, knoll, hilltop 717 (hyllas 7 cnollas| bewrið mid his wuldre).

corðor, *fn.*, body, multitude 494 ; train, retinue 578 (corðre ne lýtle).

cræft, *m.*, ability, power 218 ; knowledge 421 (ac þæt wæs mā cræft . . . þurh 3eryne) ; excellence 685 (þurh his ānes cræft ofer oþre forð) ; faculty, talent 687 (cræftum weorðaþ| eorþan tūddor).

cræst3a, *adj.*, decorated with a plume on his head, crowned 12 (þæt se cræst3a cume 7 se cynin 3 sylfa).

crīst, *pr. n.*, Christ 51, 65, 95, 157 (crīst ner3ende), 215, 250 (hælende crīst), 283, 331, 358, 391.

culpan, *as.* of culpa *m.* ? or culpe *f.* ? fault, sin 177. [L. culpa].

cuman, *v.*, come 12, 46 (cwōm), 62, 74, 114 (þæt þu þā beorhtan ūs| sunnan onsende 7 þe sylf cyme), 148, 149, 243 (cūm), 290, 372 (cym), 413 (cwōme), 420, 791 (cymeð), 824, 832 : come together, assemble 494 (cwōmun), 545, 549 (hēapum cwōman| sī3an on swe3le), 553 : arrive at 66 (cymen), 267, 436, 448.

cunnan, *v.*, know 69 (nearoþearfe conn), 422, 573 (uū 3e 3eare cunnon| hwæt sē hlāford is sē þisne here lāedeð), 633 (cūðe) ; be acquainted with, be thoroughly conversant with 246, 680 (con) ; have carnal knowledge of (with gen.) 198 (conn) ; have any idea of, have anything to do with 77 (cūðes), 419 (7 sīo weres frī3a niht ne cūpe).

cunnian, *v.*, (with gen.) make a trial of, experience, explore 645 (swā sē fæla fu3el fly3es cunnode).

cūð, *adj.*, known 95 (þæt monnum nis| cūð 3eryne), 185 ; clear, manifest 715.



- cwacian, *v.*, quake, tremble 797 (cwacað).  
 cwānian, *v.*, lament, bewail 835.  
 cwealm, *m.*, death 87 (cennað tō cwealme). [cwelan].  
 cwēn, *f.*, queen, empress 276.  
 cweðan, *v.*, say, speak 65 (cwædon þe tō frōfre), 87 (cwæð), 148, 401, 691; be said, mentioned (in books) 453 (cwið), 701 (swā hit on bōcum cwiþ); speak, declare 283 (cweþað), 547; call, name 211 (7 þu fæder cweden).  
 Ʒecweðan, *v.*, name, call, give a name 132 (Ʒecwæð).  
 cwic, *adj.*, living, alive 590 (cwic þendan hēr wunat).  
 cwicsūsl, *nf.*, helltorment 561, 732.  
 cwide, *m.*, decree, sentence 618 (cwide eft onhwearf| sāulum tō sibbe). [cweþan].  
 cyme, *m.*, coming, advent 530.  
 cynelice, *adv.*, royally 157 (Ʒecyð cynelice).  
 cynestōl, *m.*, royal dwelling, capital 51 (cynestōla cyst Crīstes burƷlond).  
 cyninƷ, *m.*, king, Christ 1, 12, 18, 61, 136, 215, 391, 494, 528, 565, 578, 618, 687, 703, 715, 797, 827, 832 (mæƷna cyninƷ); king 136 (ealra cyninƷa cyninƷ 7 þone clānan ēac sācerd), 165, 215, 508; king (of devils) 732 (cyninƷ inne Ʒebond| fēonda foresprecan).  
 cynn, *n.*, race, progeny 224, 386, 425, 610, 780 (ælda cynnes).  
 cyrran (cierran), *v.*, return 155 (þonne þu heonan cyrre).  
 cyst, *fm.*, best, choicest (with gen.) 51, 391. [cēosan].  
 cyðan, *v.*, make known 65 (cyðdon crīstes Ʒebyrd), 450;  
     announce, reveal 297 (7 þe meahta spēd| snūde cyðan);  
     show 338; prove, testify 482 (weoredum cyðað).  
 Ʒecyðan, *v.*, show forth, make known 157. [cūð].

## D.

- Ʒedafenian *v.*, (impers.) be becoming or fit 551.  
 Daid, *pr.n.*, David 96 (in Dauides dýrre mæƷan), 165, 191, (Daiþ) 712.



dæd, *f.*, deed, action 429, 525, 803 (hwæt him æfter dædum dēman wille| wrāþra wita), 828.

dædhwæt, *adj.*, energetic, prompt in deeds 385.

dædscūa, *m.*, shadowy perpetrator, devil 257 (dēor dædscūa).

dæ3, *m.*, day 467 (da3ena rīmes).

dæl, *m.*, a good portion, a good deal, a great amount 806 (lifwynna dæl).  
[3edāl].

dælan, *v.*, distribute, bestow 428 (dæleð dō3ra 3ehwām).

3edælan, *v.*, dissolve, give away 166 (nū þu frēode scealt fæste 3edælan) ; separate 228 .lēoht 7 þýstro| 3edæelde dryhtlice).

dēað, *m.*, death 118 (synnum bifealdne| deorc dēaþes sceadu drēo3an sceoldan), 596 ; state of being dead 467 (þe he of foldan ær| from dēaðe ārās).

dēaðdenu, *f.*, valley of death 344 (in þisse dēaðdene 3edwolan hyran).

dēaw, *mn.*, dew 609 (drēoseð dēaw 7 rēn).

dē3ol (die3ol), *adj.*, secret 41 ; unknown 640 (wæs þæs fu3les flyht fēondum on eorþan| dyrne 7 dē3ol).

dēma, *m.*, judge 796 (fore onsyne ēces dēman), 836 [dōm].

dēman, *v.*, adjudge, assign (reward or punishment) to 803, 845.

3edēman, *v.*, judge 525 (7 þonne 3edēman dæda 3ehwylce).

dēofol, *mn.*, devil 563, 580 (dēoflum), 594, 779 .dēofla). [L. diabolus].

dēop, *adj.*, deep 856 (wind3e holmas| ofer dēop 3elād).

dēope, *adv.*, severely, thoroughly 168.

dēor, *adj.*, ferocious, fierce 257.

deorc, *adj.*, dark, gloomy, cheerless 118 ; sinister, wicked 640 (þām þe deorc 3ewit| hæfdon on hreþre heortan stēenne).

dēore, *adj.*, precious 309 (dēoran since) ; see dýre.

dō3or, *mn.*, day 428 (dō3ra 3ehwām). [dæ3].

dohtor, *f.*, daughter 91, 191.

dōm, *m.*, honour 168 ; power, majesty 405 ; glory, magnificence 385 (forþon hy dædhwæte dōme 3eswīðde) ; ordinance 228 (7 him wæs dōmes 3eweald) ; judgment 782 (is þām dōme nēah), 790 (7 ēac ondræde dōm ðy rēþran).



- dōmhwæt, *adj.*, zealous, eaƷer (quick in choice) 429 (dōmhwate).  
dōn, *v.*, do (representing a preceding verb) 17, 455 (dydon).  
Ʒedōn, *v.*, make, cause to be 30 (Ʒedō).  
drēam, *m.*, joy, bliss, felicity 102, 580, 594 (swā mid dryhten drēam swā mid dēoflum hrēam).  
Ʒedrēfan, *v.*, agitate, afflict 168. [drōf].  
drēoƷan, *v.*, bear, endure 118; suffer 271 (ermþu drēoƷan), 615 (druƷon), 622.  
drēosan, *v.*, fall, drop 609.  
Ʒedrēosan, *v.*, fall, perish 265 (Ʒedrēose).  
drīfan, *v.*, impel, drive forward or backward 677 (ofer sealtne s̄e sundwudu drīfan).  
drohtað, *m.*, condition 856.  
Ʒedryht, *f.*, retinue, body of retainers 457, 515 (mid þās enƷla Ʒedryht); band, company (Ʒedryt) 519.  
dryhten, *m.*, Lord, God or Christ 41, 186, 257, 272, 297, 348, 366, 396, 405, 413, 428, 512, 594, 601, 711 (æfter ūpstiƷe ēcan dryhtnes), 782; ruler, king, lord 405 (dryhtna dryhten).  
dryhtlice, *adv.*, in a lordly manner, divinely 228.  
duƷan, *v.*, be good 21 (dēaƷ); (*impers.*) avail, be of use 189 (Mē nāwþer dēaƷ,| secƷe ne swīƷe).  
duƷuð, *fm.*, men 413 (duƷeþum); the heavenly host 782 (duƷuða dryhten); power, strength 563 (duƷuþum bidæled dēofla cempan); wealth, prosperity 609 (duƷuðe weccaþ); assistance, gift 601. [dēah].  
dūn, *f.*, 'down', hill, mountain 717 (Ʒehlēapeð hēa dūne).  
duru, *f.*, gate 309 (duru ormæte).  
dwæscan, *v.*, extinguish, destroy 486 (fēondscype dwæscað).  
Ʒedwola, *m.*, error 344.  
dýre (dīere), *adj.*, dear, beloved 96 (dýrre f. dat. sg.); see dēore.  
dyrne (dierne), *adj.*, hidden 640. [dearnunƷa].

## E.

- ēac, *ad.*, also 93, 136, 145, 282, 662, 790;  
likewise, moreover 301.



ēacen, *pp. adj.*, pre<sup>3</sup>nant 38 ; great, mighty 205 (bearn ēacen <sup>3</sup>odes).  
 ēacnun<sup>3</sup>, *f.*, increase, conception, pregnancy 75 ; comp. ēacnian, *v.* to become pregnant.

ēaden, *pp.*, granted (by fate) 200 (ac me ēaden wearð). [ēad].

ēadfruma, *m.*, author of prosperity 532.

ēad<sup>3</sup>iefa, *m.*, bounteous lord, giver of prosperity 546 (eorla ēadgiefan).

ēadi<sup>3</sup>, *adj.*, blessed, perfect 20 (ēad<sup>3</sup>um ūpwe<sup>3</sup>as), 87 (cwæð sīo ēad<sup>3</sup>e mæ<sup>3</sup>), 688, 743.

ēadmōd 786: see ēaðmōd.

ēa<sup>3</sup>e, *n.*, eye 7 (ēa<sup>3</sup>na <sup>3</sup>esihpe), 327 (ēa<sup>3</sup>um), 392, 536.

ēahtnys (ēhtnes), *f.*, persecution 704. [ōht].

eal (eall), *adv.*, fully 305 (eal scēawode) ; quite, altogether, completely 97, 308, 666; entirely, wholly 153, 366 (eall).

ēalā, *interj.*, Oh ! lo ! 18, 50, 71, 104, 130, 164, 175, 214, 275, 348 (Ēalā þu hāl<sup>3</sup>a heofona dryhten), 378, 416.

eald, *adj.*, old 863.

ealdcyððu, *f.*, old (native) country, old home 738.

ealdda<sup>3</sup>as, *mpl.*, days of old, former times 303.

ealdfēond, *m.*, old foe, tht devil 567 (hilde <sup>3</sup>efremede| wiþ his eald-fēondum ānes meahtrum).

ealdor, *m.*, Prince, Lord 8 (wuldres ealdor), 229.

ealdor, *n.*, age, in phrases with tō meaning "eternally, always, for ever" 479 (āwo tō ealdre), 690 (ēce tō ealdre).

eald<sup>3</sup>estrēon, *n.*, old treasure 812.

eall, *adj.*, all 136, 215, 240, 287, 291, 340, 359, 402, 516, 520, 540, 544, 556B, 577, 726 (ealra þrymma þrym) ;

all, entire 7 (<sup>3</sup>eond eorðber<sup>3</sup> eall), 42 (eal <sup>3</sup>iofu <sup>3</sup>æstlic), 72, 208, 382, 439 (ealne wīdan feorh), 481, 559, 585, 611, 683, 842 ; all (taken individually), any 422 ;

all, every (one) 85 (eal manna bearn), 216, 245, 278, 607, 719, 723, 845.

eard, *m.*, dwelling place, abode 63, 772 ;

Home 514 (wile up heonan eard <sup>3</sup>estī<sup>3</sup>an| æþelin<sup>3</sup>a ord) ; land, native place 646.

eard<sup>3</sup>eard, *m.*, place of habitation 55 (næfre wommes tæcn| in þām eard<sup>3</sup>earde ēawed weorþeð).



- eardian, *v.*, live, dwell 438 ; live, pass one's life 125 (eardedon).  
 3eeardian, *v.*, dwell 208 (3eeardode).  
 ēarendel, *m.*, heavenly radiance, ray of light 104.  
 ear3, *adj.*, vile 828.  
 earhfaru, *f.*, flight of arrows 762 (wið sceppendra| e3lum earhfarum).  
 earm, *adj.*, poor, miserable, helpless 17, 70, 382.  
 ēaðe, *adj.*, easy, smooth, agreeable ; (cmpar.) yðre 627 (ūs þis sē  
     æþelind3 yðre 3efremede) ;  
     *adv.*, easily, soon 173 ; easily (superl.) yðast 800 (þendan 7  
     † yþast meahtan| frōfre findan).  
 ēaðmēdu, *f.*, humility, lowliness 359.  
 ēaðmōd (ēadmōd), *adj.*, humble, kind, gracious 255, 786 (hū æt  
     ærestan ēadmōd āstā3).  
 ēawan, *v.*, manifest, point out 55 (ēawed) ; iowan, ywan.  
 Ebrēas, *mpl.*, Hebrews, Jews 67.  
 Ebrēsc, *adj.*, Hebrew, Jewish 133.  
 ēce, *adj.*, eternal 140, 159, 272, 305, 355, 366, 396 (ēcan dryhtnes), 411,  
     532, 661, 711, 744, 796 (ēces dēman), 836 ;  
     to all time, perpetual 209, 415, 690 ; perennial, everlasting 743.  
 ēce, *adv.*, for ever, eternally 322 (7 hīo þonne æfter him ēce stondeð).  
 ēcnes, *f.*, eternity 313 (on ēcnesse ð inhebbā).  
 efeneardi3ende, *adj.*, dwelling together 237.  
 efenēce, *adj.*, coeternal 122, 465.  
 efenlic, *adj.*, (with dat.) equal, of equal degree 39.  
 efenwesende, *adj.*, coexistent 350.  
 efne, *adv.*, equally, quite, fully 300 (efne unwemme ā 3ehealden) ;  
     exactly 330 efne swā even so ;  
     indeed, just, precisely 436.  
 eft, *adv.*, afterwards 122, 455, 587, 618, 626 ;  
     hereafter 86, 325 ;  
     again, a second time 523, 791, 824 ;  
     back, again 624, 648, with the idea of restoration 333,  
     (indicating reversal) 614.  
 e3e, *m.*, veneration 277 (þāra e3e wurde tō wīdan feore),  
 e3le, *adj.*, grievous, painful 762,



- e3sa, *m.*, horror, terror 17, 838. [e3e].
- elde (ielde), *mpl.*, men 311 (wēnde swīde| þæt æni3 elda æfre meahte) : see ælde.
- Emmanuhel, *pr. n.*, Emmanuel 132.
- ende, *m.*, end, limit 271 (ā būtan ende sculon ermþu drēo3an), 415, 439, 599.
- ēn3a (ān3a), *adj.*, sole, only 237. [ān].
- en3e, *adj.*, narrow, confined, oppressive, painful 32. [an3e].
- en3el, *m.*, angel 52, 102, 104, 132, 315, 332, 335, 351, 387, 448, 474, 506, 515, 546, 548, 582, 630, 646, 651, 661, 690, 715, 738, 791, 823. [L. angelus].
- eorl, *m.*, man 219, 546.
- corneste, *adj.*, earnest, serious 824.
- eorðber3, *m.*, an earthly eminence, hill or mountain 7 (þæt 3eond eorðber3 eall ēa3na 3esihþe| wundrien tō worlde). [beor3].
- eorðbūend, *m.*, earthdweller, man 422, 719 (woruld ālyseð| calle eorðbūend þurh þone æþelan styll).
- eorðe, *f.*, earth 200, 255, 276, 329, 411, 523, 608, 621, 626, 639, 648, 688, 772, 780, 805, 814, 828, 840.
- eorðlic, *adj.*, earthly 406.
- eorðware, *mpl.*, earthdwellers 382, 697, 723.
- eorðwela, *m.*, wealth, fertility 611.
- ēowde, *fn.*, flock (of sheep) 257 (þīn ēowde| wīde tōwrecene).
- ermðu (iermðu), *f.*, misery, wretchedness 271 : see yrmðu. [earm].
- Ēsaīas, *pr. n.*, Isaiah 303.
- ēst, *mf.*, favour, grace 133 (þæt is ēst 3ereht| rūme bi 3erynum).
- ēðel, *mn.*, fatherland, home (heaven) 32 (ēðle bescyrede), 436 : native land (of angels: heaven) 630, 741 (ēðles nēosan).
- ēðelstōl, *m.*, royal city, chief city 52, 516 (ēþelstōll).
- Ēua, *pro. n.*, Eve 97.

## F.

- fācen, *n.*, sin, crime, evil 207 (Nū ic his tempel eam| 3efremed būtan fācne).
- fāh, *adj.*, guilty 829 (fā).
- faran, *v.*, travel, proceed 481 (Farað nū 3eond ealne yrmenne 3rund| 3eond wīdwe3as), 513.



- fæder, m.*, Father (God) 110, 163, 320, 345 (ac *þæt he ūsic 3efer3e* in *fæder rīce*), 349, 465 (*fæder ds.*), 472, 475 (*fæder gs.*), 516, 532 (*fæder ds.*), 617, 728, 758, 773 ; father 211.
- fædrencynn, n.*, father's kin 248.
- fæ3re, adv.*, sweetly, pleasantly 390 ; kindly 472 ; beautifully 507.
- fæhð, f.*, enmity 368 (*fæhþo*) ; feud, hostility 617. [fāh].
- fæle, adj.*, faithful, good, beloved (Ps.) 645.
- 3efælsian, v.*, purge, purify 144 ;  
pass through 320. [fæle].
- fæmne, f.*, virgin, Mary 35, 72, 123, 175, 187, 195, 418, 720, 788 ;  
virgin, maiden 92 (*fric3að þurh fyrwet hū ic fæmnan hād,|*  
*mund mīnne 3ehēold*), 211.
- færsceyte, m.*, sudden shot 766 (*Forþon we fæste sculon wið þām*  
*færsceyte| symle wærlice wearde healdan*).
- færsearo, n.*, insidious artifice 770 (*fēonda færsearo*).
- fæst, adj.*, fixed, firm 6 (*fæste 3efō3e flint unbræcne*) ; enclosed 730 ;  
firmly attached, closely bound 863 ;  
fixed, immovable 321 ; constant, steadfast 166.
- fæste, adv.*, strictly, firmly 766.
- fæstlic, adj.*, firm, fixed 312 (*swa fæstlice forescyttelsas*).
- 3efæstnian, v.*, fasten, bind 735 (*3efæstnad*).
- fæðm, m.*, outstretched arms, embrace 651 (*He wæs upp hafēn en3la*  
*fæðmum*) ; womb 788.
- 3efēa, m.*, joy 231 (*lēoht lixende 3efēa lif3endra 3ehwām*), 451, 743 ;  
(with the cause of joy in gen.) 159, 585. [3efēon].
- fēasceaft, adj.*, miserable 175 ;  
destitute, forlorn 368.
- fela, sbst. n.*, much (with gen.) 181 ; many (with gen. pl.) 43 (*þær*  
*wīсна fela wearð inlihted*), 172, 462 (*tācna fela*) ;  
*adv.*, very much 666.
- feoh, n.*, the rune *ƿ* : wealth 807 ( *ƿ* on foldan).
- fēo3an, v.*, hate 486 ; persecute 709 (*fēodan*).



- 3efēon, *v.*, rejoice, be glad 476, (with dat. instr.) 504 (3efē3un);  
 exult (with gen.) 757.
- fēond, *m.*, a hostile spirit, fiend, devil 569, 623, 733, 770 (fēonda); a  
 malevolent person 639. [fēon].
- fēondscype, *m.*, fiendishness, hostility, enmity 486.
- feor(r), *adv.*, far 56 (ac þe firina 3ehwylc feor ābū3eð), 390;  
*compar. adv.*, fier(r) further 248 (fier ōwihte).
- feorh, *mn.*, life: in the phrases *tō wīdan feore* 277, *ā tō wīdan feore*  
 230, *ealne wīdan feorh* 439 meaning "for ever".
- feorh3iefā, *m.*, giver of life 556.
- feorhneru, *f.*, preservation of life, sustenance 610 (tō feorhnere fira  
 cynne).
- fēorða, *adj.*, fourth 728. [fēower].
- fēowerti3, *num.*, forty 466.
- fer3an (ferian), *v.*, lead, conduct 518; direct the course of, steer 853  
 (flōdwudu fer3en). [faran].
- 3eferian, *v.*, convey, bring 345 (3efer3e).
- ferð (ferhð), *mn.*, spirit, soul, intellect 476 (ferððe), 668 (ferðe)).
- ferðwēri3, *adj.*, soulweary, sad 830 (ferðwēri3e).
- fifta, *adj.*, fifth 730.
- findan, *v.*, find, obtain by search or study 184, 801.
- fin3er, *m.*, finger 668.
- fīras, *mpl.*, men 35, 242, 610.
- firen, *f.*, sin 56 (firina), 123, 369 (firena), 722; crime, offence 181.
- fiðere, *n.*, wing 395 (fiþrum), [feþer].
- flacor, *adj.*, flying 676.
- flān3eweorc, *n.*, arrows 676 (flacor flān3eweorc).
- flāsc, *n.*, flesh 123 (7 nū eft 3ewearð/ flāsc firena lēas); flesh, body  
 418; body (as opposed to soul) 597.
- 3eflēo3an, *v.*, fly 295. [cp. flēon].
- fliht 399: see flyht.
- flint, *m.*, flint, rock 6.
- flōdwudu, *m.*, ship 853.
- fly3e, *m.*, flight 645.
- flyht, *m.*, flight 399 (flihte lācan fri3eardum in), 639, 654. [flēo3an].
- 3efō3, *n.*, connection, joining together 6.



- folc, *n.*, men, people 195, 338, 426, 484, 516, 526, 556, 569, 579, 588, 764; nation 225.
- foldærn, *n.*, grave, sepulchre 730 (foldærne fæst).
- folde, *f.*, earth 72, 144, 279, 321, 408, 807; ground, earth 466 (þe hē of foldan ær/ from dēaðe ārās).
- folƿoð, *m.*, service, official position, dignity 390.
- for, *prep.*, (with dat.) on account of 22, 112; for, because of 169.
- foran, *adv.*, in front; with *on* governing acc.: *on*...*foran* used as a prepositional phrase meaning "upon" 341.
- forbyƿan, *v.*, degrade, humiliate 731 (þā hē hellwarena hēap forbyƿde/ in cwicsūsle).
- forcuman, *v.*, wear out 151 (forcymenum); overcome, conquer 561 (forcumene).
- fore, *prep.*, (local) within sight or hearing of, in presence of: with dat. 669 (sum mæƿ finƿrum wel/ hlūde fore hæleƿum hearpan stirƿan); on account of 836; before (with acc. and a verb of motion) 796.
- forescyttels, *m.*, bolt, bar 312.
- forespreca, *m.*, advocate 733 (cyninƿ inne ƿebond/ fēonda foresprecan fyrnum tēaƿum/ ƿromhydiƿne).
- forƿiefan, *v.*, grant permission, permit 391 (forƿeaf); grant, give 587, 613, 776.
- forƿifnes, *f.*, forgiveness, pardon (pity, compassion, commiseration) 427.
- forƿildan, *v.*, repay, requite 434.
- forht, *adj.*, afraid, frightened 801 (þær sceal forht moniƿ/ on þām wonƿstede wēriƿ biðan).
- forhwyrfan (forhwierfan), *v.*, pervert, deprave 34 (forhwyrfed).
- forlætan, *v.*, allow, permit (with infin. understood) 10, 30 (forlēt); let go, neglect 208 (forlæt).
- forma *adj.*, first 720.
- forpyndan, *v.*, do away with, remove 97 (Ēuan scyld eal forpynded).
- forseon, *v.*, despise 757 (forþon wē ā sculon idle lustas/ synwunde forseon 7 þæs sēllran ƿefēon).
- fortēon, *v.*, seduce 270 (fortēah).



fortyllan, *v.*, betray, lead astray 270 (fortylde).

forð, *adv.*, still 211, 426, 389 : henceforth 101, 230, 299, 375, 582, 685, 709 ; 764.

forðon (forðan), *adv.*, therefore, consequently 241, 261, 294, 385, 408, 429, 756, 766, 815;

*conj.*, for, because 33, 94 (forþan), 148, 169, 287.

forwyrnan (forwiernan), *v.*, deny 20 (ōþrum forwyrneð).

fracoð, *adj.*, vile, abominable 195. [cp. forcūþ].

frætwa, frætwe, *fpl.*, adornments, decorations, treasures 805 (Biþ sē þ scæcen/ eorþan frætwa), 807 (þonne frætwe sculon/ byrnan on bæle) ; (in datpl.) resplendently, in splendour 507, 522, 556. [Ȝetāwe].

frēa, *m.*, Lord (Christ, God) 237 (efeneardiȜende mid þinne ēnȜan frēan), 328, 355, 395, 475 ; lord, master 404. [Goth. frāuja].

frēcne, *adj.*, dangerous, perilous 770 (þæt bið frēcne wund/ blāst benna), 853.

fremman, *v.*, perform, accomplish 643 (fremede) ; make 655.

Ȝefremman, *v.*, advance, honour 207 (Ȝefremed) ; make 627 ; render 263, 424 ; do, act 526 (Ȝefremedon), 597 (swa him lēofre bið/ tō Ȝefremmanne) ; afford 602 (duȜuða Ȝehwylcre/ þe ūs sið 7 ær simle Ȝefremede) ; engage oneself in, commit 369 (þēah we fæhþo wið þec/ þurh firena lust Ȝefremed hæbben), 566. [fram].

frēobearn, *n.*, noble child 223, 643, 788 (frēobearn Ȝodes).

frēod, *f.*, affection, friendship 166 (nū þu frēode scealt fæste Ȝedælan/ ālætan lufan mīne).

ȜefrēoȜan, *v.*, free, love 588 (Ȝefrēode).

frēolic, *adj.*, noble, beautiful 72, 187 (onfēnȜ frēolice fæmnan clāne).

frēond, *adj.*, frēondum (dat. sg. m.) meaning "friendly, amicable" 575 (nū Ȝē fromlice frēondum tōȜēanes/ ȜonȜað Ȝlædmōde, Ȝeatu ontȜnað).

frēonoma (frēonama), *m.*, surname 636.

Ȝefreoðian (Ȝefriðian), *v.*, protect 588 (Ȝefreoþade)

fricȜan, *v.*, ask 92.

ȜefricȜan, *v.*, learn 839 (ȜefræȜen).



- friȝe*, *pl.*, love 37 (*ƿæt wæs ȝeworden būtan weres friȝum*), 419 (7 *sīo weres friȝa niht ne cūpe*).
- ȝefriȝnan*, *v.*, learn by inquiry 78 (*ȝefruȝnan*), 225 (*ȝefruȝnen*), 301.
- frið*, *mn.*, security 489 (7 *ēow friðe healde/ strenȝðu staƿolfæstre on stōwa ȝehwāre*); protection 773 (*freoƿa*).
- friðȝeard*, *m.*, court of peace (heaven) 399.
- frōd*, *adj.*, wise, sage 326 (*se frōda*).
- frōfor*, *f.*, consolation 207 (in *me frōfre ȝæst/ ȝeardode*), 489, 728  
(*ƿā he on rōde āstāȝ/ fæder frōfre ȝæst*); comfort, joy 65, 522; a person or circumstance that affords comfort 338, 722; aid, succour, help 758, 801.
- from* (*fram*), *prep.*, (with *dat.*) from 17, 467, 658; (temporal) from, since 839; *adv.*, away, from 476.
- fromcynn* (*framcynn*), *n.*, origin 242 (*fromcyn*).
- fromlice* (*framlice*), *adv.*, promptly, speedily 575; boldly 676.
- fruma*, *m.*, beginning, creation 225 (*æt fruman ærest/ ȝeworden under wolcnum*); originator, creator 44, 294, 579; chief, ruler, lord 516, 844.
- frumbearn*, *n.*, firstborn child 507.
- frumcyn*, *n.*, race 35 (*frumcyn fīra*).
- frumsceaft*, *m.*, created being, creature 472.
- fromȝesceap*, *n.*, creation of the world 839 (*ƿonne from fromȝesceape ȝefræȝen wurde*).
- frymð*, *mf.*, origin, beginning 121, 223.
- fuȝel* (*fuȝol*), *m.*, fowl, bird 636, 639, 645, 654.
- ful*, *adv.*, very 252, 389 (*ful hēalice hlūdan stefne*).
- full*, *adj.*, full, abounding in (*gs.*) 57 (*bist tō wuldre full/ hālȝan hyhtes*), 88, (*genpl.*) 378.
- fulwian*, *v.*, baptize 484 (7 *fulwiað folc under roderum*).
- fūslēoð*, *n.*, deathsong, dirge 623 (*fēondum tō hrōƿor fūslēoð ȝalan*).
- fyllan* (*fiellan*), *v.*, defeat, throw down 486 (*fyllað 7 fēoȝað*); kill, destroy 709 (*blōdȝyte worhtan/ fēodan 7 fylðon*).  
[feallan].
- ȝefyllan*, *v.*, fill up 181 (*swā ƿu sylfa sīe synna ȝehwylcre/ firena ȝefylled*), 408; fulfil 213, 468; fulfil, realise 326. [full].
- fȳr*, *n.*, fire 625.



fyrbað, *n.*, firebath, hellfire 830 (fyrbaðe).

fýren, *adj.*, fiery, burning 733.

Ʒefyrn, *adv.*, formerly, of old, long ago 63, 135, 301, 349.

fyrnweorc, *n.*, creation 579.

fyrwet (fyrwit), *n.*, curiosity 92.

Ʒefýsed, *pp. of Ʒefýsan*, impelled, ready to depart 475 (Ʒefýsed frēa mihti Ʒ tō fæder rīce). [fūs].

### Ʒ(G).

Ʒabriēl (Ʒabrihēl), *pr. n.*, Gabriel 201, 336.

Ʒafol, *n.*, tribute 559.

Ʒalan, *v.*, sing 623.

Ʒalilēsce (Ʒalilēisc), *adj.*, Galilean 511.

ƷeƷān, *v.*, come to pass, happen 443 (hū Ʒæt Ʒeēode).

Ʒārfaru, *f.*, spearflight, warlike expedition 781 (Ʒromra Ʒārfare).

ƷārƷetrum, *n.*, armed company 674 (Ʒonne ƷārƷetrum/ ofer scild-hrēadan scēotend sendað/ flacor flān Ʒeweorc).

Ʒatu 318 : see Ʒeat.

Ʒæsne, *adj.*, barren 849.

Ʒæst (Ʒāst), *m.*, soul, spirit, life 139, 198, 597, 665 (Ʒurh his mūƷes

Ʒæst/ æðele 73iet), 684, 707, 753, 777, 816 ;

angel, good spirit 130, 572 ;

bad spirit, demon 269, 363 (habbað wræcmæc Ʒas wer Ʒan

Ʒæstas), 813 ;

divine spirit, Holy Ghost 145, 203, 207, 319, 638, 649, 710, 728, 774, 848.

Ʒæsthāli Ʒ, *adj.*, holy in spirit, holy 584.

Ʒæsthof (Ʒiesthof), *n.*, guesthouse 820 (somed siƷian sāwel in līce/ in Ʒām Ʒæsthofe).

Ʒæstlic, *adj.*, spiritual, holy 42, 699.

ƷæstƷeryne, *n.*, mystic spiritual power 713 (Ʒiedda Ʒearosnottor ƷæstƷerynum) ; secrecy of soul or spirit 440.



Ʒæstsunu, *m.*, spiritual son 660 (Ʒodes Ʒæstsunu), 860.

Ʒe, *conj.*, and 846.

Ʒeard, *m.*, dwelling; in *Ʒeardum* at home 201.

ƷēardaƷas, *mpl.*, days of yore 251, 559; lifetime 821. [cp. Ʒēara].

Ʒeare (Ʒearwe), *adv.*, well, sufficiently 573 (nū Ʒē Ʒeare cunnon/  
hwæt sē hlāford is sē Ʒisne here lādeð).

Ʒēaro (Ʒēara, *genpl.*), of yore, formerly 109 (swā Ʒu Ʒod of  
Ʒode Ʒēaro ācenned).

Ʒearosnottor, *adj.*, quite sagacious, very skilful 713.

Ʒearu, *adj.*, ready 449 (Ʒearwe); ready to go 460.

Ʒeat, *n.*, gate 251, 318 (ðās Ʒyldnan Ʒatu), 576 (Ʒeatu).

Ʒehðu, *f.*, anxiety 90 (ƷehƷum mænað).

Ʒēn, *adv.*, still 734; yet 192, 198; in *Ʒā Ʒēn* yet 496, 542.

Ʒēo (īu), *adv.*, once, formerly 2, 138 (īu); already, earlier 813 (Ʒēo).

Ʒēoc, *f.*, help, rescue 124 (Ʒēomrum to Ʒēoce).

Ʒēocend, *m.*, Saviour 198 (Ʒæsta Ʒēocend).

Ʒēomor, *adj.*, sad 499 (him wæs Ʒēomor sefa/ hāt æt heortan);  
wretched, miserable 124.

Ʒēomormōd, *adj.*, sad, sorrowful 173, 535.

Ʒēomrian, *v.*, be sad, mourn 90 (Ʒēomrende).

Ʒeond, *prep.*, (with acc.) over 7, 59, 71, 306 (wlāt Ʒā swā wīsfæst wītƷa  
Ʒeond Ʒēodland), 810, 852;

throughout 279, 380, 481, 482, 644, 785; through, 663, 855;  
*Ʒeond . . . innan* throughout 469.

Ʒeondsprēotan, *v.*, pervade 42 (eal Ʒiofu Ʒæstlic Ʒrundscēat  
Ʒeondsprēot).

Ʒeondwlitan, *v.*, look around, watch 60 (swylce rodores hrōf rūme  
Ʒeondwlitan).

ƷeonƷ, *adj.*, young 35, 175, 201 (ƷeonƷre).

Ʒeorne, *adv.*, eagerly, earnestly 397;  
carefully, earnestly 821, 849;  
well, thoroughly 753.

Ʒeornlice, *adv.*, earnestly, zealously 262, 433 (Ʒeornlicost);  
carefully, attentively 440.



- 3ēotan, *v.*, flow (intrans.) 817 (3ēote); pour forth, shed 173 (ic tēaras sceal/ 3ēotan 3ēomormōd).  
 3iedd, *n.*, song, poem 633, 713.  
 3iefan, *v.*, grant, confer, give 473 (3eaf), 478, 604 (3iefed), 674.  
 3iefstōl, *m.*, giftseat, throne 572.  
 3iefu, *f.*, (divine) grace, favour 42 (3iofu), 480 *ƿæt ēow æfre ne bið/ ƿurh 3ife mīne 3ōdes onsien*), 660, 710 (3iefe), 860; gift 682, 686 (3eofum).  
 3ielp, *nm.*, vainglory 684; pride, arrogance, ostentation 817 (3ylp).  
 3ieman, *v.*, care for (with gen.) 706 (*ƿær ðā synsceaðan sōƿes ne 3iemdon, 3æstes ƿearfe*).  
 3iet, *adv.*, yet, even now 318; in *ƿā 3iet*, yet, still 351.  
 3if, *conj.*, if 21, 190, 781.  
 3ifre, *adj.*, greedy 813 (3ifrast).  
 3imm, *m.*, gem., jewel 692 (*hāl3e 3immas*), 695. [Lat. *gemma*].  
 3iofu 42, 686: see 3iefu.  
 3læd, *adj.*, kind, gracious 315.  
 3lædmōd, *adj.*, glad, cheerful 576 (3lædmōde).  
 3lēaw, *adj.*, clear sighted, prudent 139; sagacious, wise 220.  
 3lēawlice, *adv.*, with discernment, prudently 130.  
 3lēobēam (3liwbēam), *m.*, musical instrument, harp 670 (3lēobēam 3rētan).  
 3od, *m.*, God 315, 319, 324, 383, etc. (40 times).  
 3ōd, *n.*, good thing, benefit, prosperity 480.  
 3odbearn, *n.*, divine child, Son of God 499, 682, 702.  
 3odcund, *adj.*, heavenly, divine 638 (in *ðære 3odcundan 3æstes stren3ðu*); spiritual 670.  
 3odƿrymm, *m.*, divine majesty 139 (3odƿrym).  
 3oldhord, *nm.*, treasury 787.  
 3omol (3amol), *adj.*, old, aged (man) 135 (3omele). [3e, mæl].  
 3on3 (3an3), *m.*, journey, going, coming 254.  
 3on3an (3an3an), *v.*, go, proceed 533; come 576 (3on3að); *forð 3ongan* still proceed, continue 426.  
 3rētan, *v.*, touch, handle, play (the harp) 670.  
 3rom (3ram), *adj.*, angry, fierce 781 (3romra).



- ƷromhydiƷ* (*ƷramhydiƷ*), *adj.*, hostile, malignant 734.  
*Ʒrund*, *m.*, earth 481, 499, 682, 702, 744, 785 ;  
     abyss, hell 145, 265, 562.  
*Ʒrundscēat*, *m.*, region, country 42 ; the region of the earth 649 (*Ʒurh*  
     *Ʒæstes Ʒiefe Ʒrundscēat sōhte*).  
*ƷryrebrōƷa*, *m.*, terror, horror 848.  
*Ʒuma*, *m.*, man 427 (*Ʒumum*), 511 (*Ʒuman*), 813, 820 (*Ʒumena*).  
*Ʒūð*, *f.*, war, battle 674.  
*ƷūðpleƷa*, *m.*, battle 573.  
*Ʒylden*, *adj.*, golden 251, 318 (*Ʒyldnan*).      [*Ʒold*, Goth. *Ʒulp*].  
*Ʒylp*, *mn.*, 817: see *Ʒielp*.

## H

- habban*, *v.*, have (auxiliary with pp.) 169 (*hæbbe*), 181, 256 (*hafað*),  
     363 (*habbað*), 369 (*hæbben*), 468 (*hæfde*), 558, 857  
     (*hæfdon*) ; have, hold 390 ; have 431 (see *Ʒemynd*), 641, 758.  
*hād*, *m.*, character, nature 92 (*fæmnan hād* meaning "virginity") ;  
     state, condition 99 (7 *Ʒewuldrad is/ sē hēanra hād*), 444 ;  
     nature, form 49 (*Ʒurh horscne hād herƷan willað*) ;  
     degree, rank, order 286.  
*ƷehālƷian*, *v.*, hallow, sanctify 435 (*ƷehālƷoda*).  
*hāliƷ*, *adj.*, holy (used of the deity) 348 (*Ʒū hālƷa heofona dryhten*),  
     379, 403, 404, 558, 653, 658, 737 (*hāliƷes*), 760, 789 ;  
     holy (things that appertain to God) 461 (to *Ʒære hālƷan*  
     *byrƷ*), 534, 549, 632, 692 (*hālƷe Ʒimmas*), 739, 866 ;  
     saintly, godly 529 (*hāliƷra helm*) ;  
     holy, free from sin 58, 284 (*hālƷum*), 750.  
*hāls*, *f.*, salvation 587.  
*hām*, *m.*, home, residence ; acc. sg. *hām* 647 ; dat sg. *hām* 305, 350.  
*hand* (*hond*), *f.*, hand, side (in defining position) 531 (*swīƷran hand*  
     meaning "right hand") ; hand (denoting agency) 162 (*hondum*  
     *Ʒinum*).  
*hāt*, *adj.*, intense 500 ; ardent, fervent 539 (*wæs sēo trēowlufu/ hāt æt*  
     *heortan*).  
*Ʒehāt*, *n.*, promise, a promised good, vow 541 (*Ʒēodnes Ʒehāta*).



*hātan*, *v.*, bid, command 253 (*heofona hēahfrēa, hāt ontynan*), 294 (*hēht*) ; name, call 279 (*hātað*).

*3ehātan*, *v.*, promise 142 (*3ehāten*) ; call, name 58.

*hædor* (*hādor*), *adj.*, bright 693 (*hædre heofontun3ol hēalice upp*).

*hæft*, *m.*, one seized or taken, captive, slave 154, 360 (*þæt þu 3ehyre hæfta stefne/ þīnra mēdþiowa, ner3ende 3od*) ;

captivity, bondage, imprisonment 260, 568 (*hæfte*). [*habban*].

*3ehæftan*, *v.*, fetter, confine, imprison 562 (*3ehæfte*).

*3ehælan*, *v.*, heal, cure 174. [*hāl*].

*hælend*, *m.*, saviour, Christ 358, 435, 505, 634, 792 ;  
Saviour (*3od*) 383.

*hælende*, *prespart.*, healing, saving 250 (*hælende Crīst*).

*hæleð*, *mpl.*, men 279, 608, 669 (*hæleþum*) ;

(in phrases meaning the Diety) 266 (*hæleþa scyppend*), 372 ;

heroes, warriors (in spiritual matters) 461, 534 (*hæleð hy3erōfe*).

*hælo* (*hælu*), *f.*, salvation 119, 613, 752 (*Is ūs þearf micel/*

*þæt wē mid heortan hælo sēcen*) ; safety 859 ;

health, spiritual welfare 202 ;

prosperity, glory 411. [*hāl*].

*hælobearn* 754 : *see* *hælubearn*.

*hælo3iefu*, *f.*, saving grace, gift of salvation 374.

*hælolif*, *n.*, salvation 150.

*hælubearn*, *n.*, salvationchild, Saviour, Christ 586, 754 (*þær wē mid*

*3æste 3eorne3elyfað/ þæt þæt hælobearn heonan ūp sti3e*).

*hæðen*, *adj.*, heathen, pagan 705 (under *hæþenra hyrda 3ewealdum*).

[*hæþ*].

*hē*, *pron.*, *masc. nom. sg.* 304, 307, etc. (45 times) ;

*nom. acc. pl.* *hī* 498, 501, 642, 707, etc.

*hy* 385, 392, 454, 495, etc. ; *hīe* 146, 455 ;



*gen. sg. masc.*, his 295, 296, etc. (30 times) ;  
*acc. sg. masc.* : hine 129, 384, 429, 636, 781, 843 ;  
*neut. nom. acc. sg.* : hit 63, 132, 233, 422, 701 ;  
*masc. dat. sg. & pl.* : him 36, 142, 322, 462, etc. (26 times) ;  
*gen. pl.* : hyra 395, 398, 460, 537, 837 ;  
*fem. nom. sg.* : hīo 322, hī 559 ;  
*fem. acc. sg.* : hy 325.

heafela (hafela), *m.*, head 505 (lēohte 3efē3un/ þe of þæs hælendes  
heafelan lixe).

hēafod, *n.*, head, top (of a building), source, origin 4 (þæt þu hēafod  
sīe healle mæsse). [Goth. háubiþ].

hēa3en3el 202 : see hēahen3el.

hēah, *adj.*, exalted 282 (superl.), 379, 653 ;

high, lofty 678 (hēanne) ; high 717 (hēa), 749 (hyhstan).

hēahboda, *m.*, archangel 295.

hēahcynin3, *m.*, great king, God 150.

hēahen3el, *m.*, archangel 202, 403, 528 (wolcnu bifēn3un/  
hēahen3la cynin3).

hēahfrēa, *m.*, supreme lord 253, 424.

hēah3æst, *m.*, Holy Ghost 358 (bæm inc is 3emæne/ hēah3æst  
hlēofæst).

hēahhlið, *n.*, high hill 745 (pl. hēahhleopu).

hēahsetl, *n.*, exalted seat, throne 555.

hēahðu (hīehðu), *f.*, (often indecl.) the regions above, heaven, the  
heavens 414 (hēahþum), 498, 508, 760, 789, 866 (hēahþu).  
[hēah].

healdan, *v.*, hold, possess 19 (sē þe locan healdeð lif ontyneð/ ēad3um  
ūpwe3as, oþrum forwyrneð/ wli3an wilsīþes 3if his weorc  
ne dēa3), 813 (hēoldan) ; uphold, support 489 (healde) ; do.  
fulfil, practise 767, 792 (þē ic ne hēold teala þæt me hælend  
mīn/ on bōcum bibēad).

3ehealdan, *v.*, guard, preserve 93 (3ehēold) ; keep (in a specified  
condition) 300 (pp. 3ehealden with complement meaning  
“frugal, continent”).

healf, *f.*, side, quarter 61.



- hēalīc*, *adj.*, great 430 (þæt is hēalīc ræd/ monna 3ehwylcum þe 3emynd hafað/ þæt he symle oftost.....3od weorþi3e).  
*hēalīce*, *adv.*, on high, aloft 693; greatly, in a high degree 383; supremely 389 (ful hēalīce hlūdan stefne).  
*heall*, *f.*, hall, temple, church 4.  
*hēan*, *adj.*, lowly, miserable 414, 632 (hēanum); abject, humiliated 99 (hēanra), 265.  
*hēanlice*, *adv.*, abjectly 31 (þā þe hēanlice hweorfan sceoldan); miserably, disgracefully 372 (hū þē tealtri3að tȳdran mōde/ hwearfiað hēanlice).  
*hēannes*, *f.*, height, high place 162, 410; in *hēannessum* in the highest, excellence, sublimity.  
*hēannis* 162: *see* *hēannes*.  
*hēap*, *m.*, band, company 16, 731; *hēapum*, *adv.*, in troops 549 (hēapum cwōman/ sī3an on swe3le).  
*hearde*, *adv.*, very severely, fiercely 364 (hetlen helsceaþa hearde 3enyrwað).  
*heardlice*, *adv.*, severely, excessively 260.  
*hearm*, *m.*, insult, calumny 171 (hearmes).  
*hearpe*, *f.*, harp 669.  
*hebban*, *v.*, raise, lift up, exalt 651 (Hē wæs upp hafēn en3la fæðmum).  
*helan*, *v.*, conceal 193.  
*hell*, *f.*, hell 265, 562, 591 (helle); personified 558. [helan].  
*hellwaran*, *mpl.*, dwellers in hell, inmates of hell 731 (hellwarena).  
*helm*, *m.*, protector, lord (God or Christ) 274, 410, 463, 529, 566, 634.  
*help*, *fm.*, help, succour 263, 424, 427, 632, 858.  
*helpan*, *v.*, help, succour (with dat.) 367 (hrēowceari3um help).  
*helsceaða*, *m.*, fiend, devil 364.  
*helware*, *mpl.*, dwellers in hell 286 (helwara); *see* *hellwaran*.  
*heofon*, *m.*, (often in pl.) heaven 61, 150, 202 (heofones), 253, 282, 348, 424 (heofona hēahfrēa), 485 (heofonum), 545 (on heofona 3ehyld), 555, 591 (heofones mæþu), 653, 737, 778 (heofnum), 866; sky, firmament 286, 518 (heofona).  
*heofoncondel* (heofoncandel), *f.*, candle of heaven (the sun and the moon) 608.



- heofoncund, *adj.*, heavenly 379.
- heofonen<sup>3</sup>el, *m.*, heavenly angel, angel 492.
- heofonhām, *m.*, heavenly home, heaven 293 (nān swylc ne cwōm/.....  
 þe þā beorhtan lāc/ tō heofonhāme hlūtre mōde/ siþþan  
 sende).
- heofonrīce, *n.*, kingdom of heaven 566 (heofonrīces helm hilde  
 3efremede).
- heofontun<sup>3</sup>ol, *n.*, heavenly luminary, luminary 693.
- heofonwōma, *m.*, terrible noise from heaven 834 (þēode<sup>3</sup>sa bið/ hlūd  
 3ehýred bi heofonwōman,/ cwānendra cirm).
- heonan, *adv.*, hence, from this place 514; from this world, from this  
 life 155, 754; (temporal) from this time 582 (ā forð heonan) :  
 forð heonan means "henceforth".
- heorte, *f.*, heart (the seat of emotions) 174, 500, 539; mind 747, 752;  
 character, disposition, temperament 641 (þām þe deorc  
 3ewit/ hæfdon on hreþre heortan stænne).
- hēr, *adv.*, here, on earth, in this world or life 116, 224, 244, 590, 703,  
 854, (with a defining phrase) 744, 818; here (indicating  
 something present to the sight or mind) 521, 570 (þisne ilcan  
 þrēat þe 3ē hēr on stariað).
- hērcyme, *m.*, coming here, advent 250.
- here, *m.*, army, host 524 (her<sup>3</sup>e), 574, 844 (her<sup>3</sup>a fruma).
- herenis (herenes), *f.*, praise 415 (ēce herenis).
- her<sup>3</sup> (hear<sup>3</sup>), *m.*, idol, (heathen) temple 485 (her<sup>3</sup>as brēotaþ).
- her<sup>3</sup>an (herian), *v.*, praise, glorify 383, 430 (her<sup>3</sup>en), 470, 503  
 (æþelin<sup>3</sup> heredum), 634 (herede); praise. extol 49.
- hetlen, *adj.*, hostile, malignant 364.
- hider, *adv.*, hither 154, 295, 760.
- hidercyme, *m.*, arrival, advent 142, 367, 587.
- hienðu, *f.*, humiliation 591 (cwic þendan hēr wunat, 3ecēosan mōt/  
 swā helle hienþu swā heofones mærpu). [hēan].
- Hierusālem, *pr. n.*, Jerusalem 50, 533.
- hild, *f.*, war, combat 566.
- hīw, *n.*, form, shape 657, 721, 725 (in cildes hīw clāþum bewunden).
- hladan, *v.*, heap up, accumulate 784 (weorcum hlōdun).



- hlāford, *m.*, lord, master 461, 498, 518, 574. [*\*hlāfweard*].
- hlāfdiȝe, *f.*, lady, queen 284. [hlāford].
- hleahȝor, *m.*, laughter, jubilation 739 (hleahȝre blīȝe/ wynnum ȝeworden).
- ȝehlēapan, *v.*, leap upon, jump upon 717.
- hlēo (hlēow), *m? n?*, shelter, protection 606; protector, lord 409.
- hlēofæst (hlēowfæst), *adj.*, protecting, consoling 358.
- hlēotan, *v.*, obtain 783 (is ȝām dōme nēah, / ȝæt we ȝelīce sceolon lēanum hlēotan/ swā we wīdefeorh weorcum hlōdun).
- hlēoȝorcwide, *m.*, words, discourse, prophecy 450.
- ȝehlid, *n.*, covering, vault, roof 518 (ȝehlidu). [hlīdan].
- hlūd, *adj.*, loud, sounding, sonorous 389 (hlūdan), 492, 834.
- hlūde, *adv.*, loudly, aloud 669.
- hlūtor (hlūtȝor), *adj.*, pure 293 (hlūtȝre).
- hlȝp (hlīep), *m.*, leap, jump 720, 726, 730, 736 (wæs sē siexta hlȝp/ hāliȝes hyhtȝleȝa), 745, 747. [hlēapan].
- holdlice, *adv.*, devoutly 430.
- holm, *m.*, wave, sea 855 (windȝe holmas).
- holmȝracu, *f.*, restless sea 678 (holmȝræce).
- hond 162: see hand.
- hondȝeweorc (handȝeweorc), *n.*, handiwork, creation 266 (7 ȝin hondȝeweorc, hāleȝa scyppend,/ mōte āriȝan 7 on ryht cuman/ tō ȝām ūpcundan æȝelan riȝe).
- horȝe, *adj.*, prudent 49 (horȝne); quickwitted, discerning 241.
- hosp, *m.*, reproach, insult 171.
- hoȝma, *m.*, darkness, the grave 45 (hoȝman).
- hrā (hrāw), hrāw, *nm.*, living body 14 (he ȝæt hrā ȝescōȝ,/ leomo lāmenu).
- hrædlīce, *adv.*, soon, without delay 263.
- hræȝl, *n.*, garment, robe 447 (ȝæt ȝær in hwītum hræȝlum ȝewerede/ enȝlas ne oȝēowdun), 454.
- hrēam, *m.*, cry, clamour, shrieks of agony 594.
- hreddan, *v.*, save, rescue 274.



- hrēmiȝ, *adj.*, exulting 54 (wuldrum hrēmȝe).
- hrēoh, *adj.*, stormy, tempestuous 858 (ofer hrēone hrycȝ).
- hrēosan, *v.*, go to ruin, sink, collapse 810 (hrēosað).
- hrēowceariȝ, *adj.*, troubled, anxious 367.
- hrēran, *v.*, stir, agitate 678 (hrēran holmƿræce). [hrōr].
- hreðer, *m.*, breast, bosom 539 (hreðer innan wēoll/ beorn brēostsefa) ;  
mind, thought 641 (hreƿr).
- hrif, *n.*, womb 425.
- hrinȝ, *m.*, a recurring (outburst of) 537 (ƿær wæs wōpes hrinȝ/ torne  
bitolden).
- hroden, *pp. adj.*, (cp. hrēodan), adorned 292.
- ȝehroden, *pp. adj.*, (cp. above), covered, filled, adorned 330  
(ȝehrodene).
- hrōf, *m.*, roof (of a house) 14 (7 ƿonne ȝebēte... nū ȝebrosnad  
is... / hūs under hrōfe), 495 ; vault, arch 60 ; sky, heaven  
528 (ðā wæs wuldres weard... ofer hrōfas upp) ; top,  
summit 749 (ƿæt wē tō ƿām hyhstan hrōfe ȝestīȝan/  
hālȝum weorcum).
- hrōðor, *m.*, solace, comfort 414 (hēanum to hrōƿre) ; joy, delight  
623 (fēondum to hrōƿor fūslēoð ȝalan).
- rhūse, *f.*, earth 658 (rhūsan).
- hrycȝ, *m.*, ridge, elevated surface 858.
- hū, *adv.*, how 130, 183, 216, 278 ;  
*conj. adv.*, 61 70, 75, 92, 222, 362, 371, 423, 443, 586, 786.
- hūru, *adv.*, certainly, indeed 22, 82, 337, 789 ;  
above all, especially 613.
- hūs, *n.*, house, temple, church 14.
- hūð, *f.*, spoil, booty 568 (hūƿa mæstē). [cp. hyð].
- ȝehwā, *pron.*, each one, every one (with gen. pl.) 47, 61, 107  
(ȝehwane), 194, 428, 490 (on stōwa ȝehware), 703, 815 ; (with  
gen. pl. of a pres. part.) 231 (lēoht lixende ȝefēa lifȝendra  
ȝehwām).
- hwæt, *pron.*, what (with the idea of "why") 89, 176, 510 ;  
of what nature 574, 694 (Hwæt sindan ƿā/ ȝimmas swā  
scyne) ; what sort of 803 (hwæt him æfter dædum dēman  
wille/ wrāƿra wīta).



hwæt, *adv.*, indeed 586, 627; surely 416.

hwær, *adv.*, where 862.

hwæðre, *adv.*, yet, however 453 (hwæpre in bōcum ne cwið);

still, nevertheless 709 (hwæpre forð bicwōm/ þurh 3æstes  
3iefe 3odes þe3na blæd).

hwearfan, *v.*, change, wander 372 (hwearfiað).

hwearft, *m.*, circle 511 (Hwæt bidað 3ē/ 3alilesce 3uman on  
hwearfte).

hweorfan, *v.*, go away 476 (hweorfe); depart, return 31;

(trans.) turn, direct, convert 485 (hweorfað tō heofonum).

hwīl, *f.*, time in the correlative *hwīlum*.....*hwīlum* at one time.....  
at another 646-8.

hwīt, *adj.*, white, clear, fair 447, 454 (hwītum); bright, radiant 545  
(hwīte cwōman/ eorla ēad3iefan en3las tō ēanes).

hwonne (hwanne), *conj. adv.*, when 27 (sunnan wēnað/ hwonne us  
liffreā lēoht ontyne); until 147.

hwylc (hwile), *pron.*, which (one) 398.

3ehwylc (3ehwile), *pron.*, each (one), every (one) (with gen. pl.) 56,  
180 (swā þū sylfa sīe synna 3ehwylcre/ firena 3efylled),  
431 (3ehwylcum), 525 (3ehwylce), 589, 601, 820, 847.

3ehwyrfan (3ehwierfan), *v.*, change, overturn 188 (7 uū 3ehwyrfed  
is/ þurh nāthwylces). [hweorfan].

3ehy3d, *fn.*, reflection, forethought 747 (heortan 3ehy3dum).

hy3e, *m.*, heart, disposition 500; mood 620 (þurh yrne hy3e ældum  
tō sor3e).

hy3ecræfti3, *adj.*, wise, prudent 241.

hy3e3ēomor, *adj.*, sad in mind, sorrowful 154 (hæftas hy3e3ēomre  
hider 3ewilles/ ne læt þē behindan).

hy3erōf, *adj.*, stouthearted, brave 534.

hy3esor3, *f.*, heartsorrow, anxiety 174.

hyht, *mf.*, joy, exultation 58 (hāl3an hyhtes), 529, 613 (hyhte), 750  
(þær is hyht 7 blis/ 3eþun3en þe3nweorud); hope 99,  
585, 864.



hyhtan, *v.*, hope for, look forward to 142 (hyhtan) ; exult, rejoice 340 (siþþan we mōtam/ ānmōdlice calle hyhtan).

hyhtful, *adj.*, hopeful 119 (hyhtfulle).

hyhtpleȝa, *m.*, sport, pastime 737.

Ȝehyld (Ȝehield), *f.*, keeping, custody, protection 545. [cp. Ȝeheald].

hyll, *mf.*, hill 717 (hyllas).

hynan (hīenan), *v.*, humiliate, oppress 260 (hýneð heardlice).

Ȝehýnan (Ȝehīenan), *v.*, abase, overcome 562 (Ȝehýnde). [hēan].

hyran (hīeran), *v.*, hear 73 (secȝan hyrdon) ; serve, be subject to 344 ; obey, follow 799.

Ȝehyran (Ȝehīeran), *v.*, hear 171, 492, 797 (Ȝehyreð cyninȝ mæðlan/ rodera rhytend, sprecaŋ rēþe word), 834 ; hear, learn 586 (Ȝehyrdan) ; listen to, pay heed to 360 (Ȝehyre).

[Goth. háusjan].

hyrde (hierde), *m.*, shepherd 450 (hyrdum) ;

guardian, keeper, ruler 705 (hyrda).

[heord].

Ȝehyrstan, *v.*, adorn 393 (Ȝehyrste).

Ȝehyrwan (Ȝehierwan), *v.*, despise 459 (Ȝehyrwdon).

hýð, *f.*, port, haven, harbour 859 (þæt ūs tō hælo hýþe Ȝelædde/

ȝodes ȝæstsunu), 864 (hýðe).

# I

lācōb, *pr. n.*, Jacob 164.

ic, *pron.*, 177, 317, 476, etc. (23 times) :

*nom. pl.*, wē 301, 362, etc. (40 times) ;

*gen. sg.* mīn my 93, 164, 167, 174, 480, 792 ;

*gen. pl.*, ūre our 362, 494 ;

ūsse our 261, 370, 755 ;

*adj.*, ūssum 28, 398, 612 ;

*dat. & refl. sg.*, mē 171, 189, 200, 201, 203, 789, 792 ;

*acc. pl.*, ūsic us 30, 254, 272, 345 ;

ūs us 343, 659, 761, 775, etc.

*dat. pl.*, ūs us 27, 335, 342, 373, 374, etc.

idel, *adj.*, vain, frivolous 756 (īdle).

īecan, *v.*, increase, augment 611 (īecað eorðwelan).

[ēac].

ilca, *pron. wk.*, the same 570, 624 (7 tō þære ilcan scealt eft Ȝeweorþan/ wýrmum āweallen).



- in*, *prep.*, (with *dat.*) *in*, *on* (referring to a place or thing) 40, 305, 411, 453, etc.; at 201 (*in 3eardum*); *in* (referring to a person) 96, 177, 207, 213; *in* (referring to a situation or condition) 400, 622, 638, etc.; *in* (the name of) 413; with (denoting means or instrumentality) 116, 447; among, amidst 102, 195, 232; forming an adverbial phrase with a verb 522 (7 *in frōfre 3esēoð frætwum blīcan*), with an *adj.* 139 (*3lēaw in 3æste*) with the sense of "as, by way of" 80 (*in sundur3iefe swylce ƿefēn3e*); (temporal with *dat.*) *in* 79, 82, 251, 303; (with *acc.*) at 406, 455, 549; on 452, in 553, 561, 562, 652, 657, 724, 725; to 345, 534, 580, 729 (*in byr3enne*), 748 (*hlypum styllan/ of mæ3ne in mæ3en*), etc.
- in*, *adv.*, *in*, within 577; inwards 768 (*in 3ebū3e*).
- inca*, *m.*, suspicion, doubt, cause of complaint 178 (*incan*).
- in3on3* (*in3an3*), *m.*, entrance 308.
- inhebban*, *v.*, raise up, lift up 313 (*wēnde swīðe/ ƿæt æni3 elda æfre meahte/ swā fæstlice forescyttelsas/ on ēcnesse ō inhebban*).
- inlēohtan* 115: *see inlihtan*.
- inlice*, *adv.*, heartily, sincerely 432 (*superl. adv. inlocast equal to inlicost*).
- inlihtan*, *v.*, illuminate, enlighten 108 (*inlihtes*), 115 (*ƿæt ðū inlēohte ƿā ƿe lon3e ær/ ƿrosme beƿeahte 7 in ƿēostrum hēr/ aæton sinneahtes*); 43 (*wearð inlihted*).
- innan*, *adv.*, within, inside 469 (*see 3eond*), from within 539.
- inne*, *adv.*, inside, within 732.
- Iob*, *pr. n.*, Job 633.
- Iōsēph*, *pr. n.*, Joseph 164.
- īowan*, *v.*, show, reveal 335 (*īowa ūs nū ƿā āre ƿe se en3el ƿe/ 3odes spelboda 3abriel brōhte*); *see ēawan, ywan*.
- īu* 2, 138: *see 3eo*.
- Iūdēas*, *pr. n. pl.* the Jews 637.

## L

- lāc*, *nf.*, gift, offering 292.
- lācan*, *v.*, move quickly or intermittently 399; swing about, be tossed 854 (*ƿe wē hēr on lācað/ 3eond ƿās wācan woruld*).
- 3elād*, *n.*, way, waterway 856 (*wind3e holmas/ ofer dēop 3elād*): *dēop 3elād* means "ocean".



*lāđian*, *v.*, clear oneself of, exculpate oneself from 183 (*lāđiđan*).

*lađufłōđ*, *m.*, sea, ocean 806 ( *ŋ* *wæs lonđe/ ƿ flōđum bilocen*

*lifwynna dæl/ ƿ on foldan*), 850. *lađu*, *m.*, water, flood,  
sea : the rune *ƿ*.

*lanđe* (*lonđe*), *adv.*, for or during a long time 115, 141, 252, 373  
(*lanđe*), 805, 829 ; compar. *lenđ* : longer 343, 501.

*lār*, *f.*, doctrine, precept 44 (*lāre*), 141 (*lāra lāđend*).

*lārēow*, *m.*, teacher, master 458. [*lār*, *ƿēow*].

*lāst*, *m.*, footprint, track 496 (*ƿær hȳ tō sēđun/ ƿā ƿe lēofes ƿā*  
*đēn lāst weardedum*) : *lāst weardian* follow closely.

*latian*, *v.*, tarry, delay 373 (*na lata tō lanđe*). [*læt*].

*lāđ*, *adj.*, hostile, inimical 183 (*hū mæđ ic lāđiđan lāđan sprāce*),  
776 (*lāđra lyđesearwum*) ; hateful, hated, loathed 194, 846  
(*lāđum*) ; unpleasant, loathsome 592 (*đā lāđan niht*).

*đelađian*, *v.*, call upon, summon 458 (*đelađade*).

*lāđan*, *v.*, lead, conduct 795 (*ƿær moniđ bēođ, on đemōt lādađ/*  
*fore onsyne ēces dēman*) ; lead, march at the head of 574  
(*lādeđ*).

*đelāđan*, *v.*, bring, lead 304 (*đelāded*), 579, 859 (*đelādde*).

*lāđend*, *m.*, bringer 141.

*lāfan*, *v.*, bequeath 159 (*lāf ūs ēcne đefēan/ wuldres ƿīnes*). [*lāf*].

*lāmen*, *adj.*, of clay, earthen 15 (*leomo lāmenu*). [*lām*].

*lāne*, *adj.*, transitory, frail 842 (*lēofra micle ƿonne eall ƿēos lāne*  
*đesceaft*).

*lāran*, *v.*, advise, persuade 815.

*lāstan*, *v.*, do, perform, accomplish 477 (*lāste*). [*lāst*].

*lātan*, *v.*, leave (behind) 155 (*lāet*) ; permit, allow, suffer 158, 343  
(*lāte*).

*đelēafa*, *m.*, faith 483 (*weoredum cȳđað/ bodiađ 7 brēmađ beorhtne*  
*đelēafan*).

*leahtor*, *m.*, sin, crime 829 (*leahtrum*).

*lēan*, *n.*, reward, recompense 434, 473 ; requital, retribution, remuneration 783 (*lēanum hlēotan*), 846.



- lēanian, *v.*, requite, send retribution 827 (þonne beorht cynin<sup>3</sup> lēanað).
- lēas, *adj.*, (with gen.) without, free from, devoid of 36, 123, 188 (lēase).
- lē<sup>3</sup>(lēe<sup>3</sup>), *mn.*, flame, fire 809 (blāc rāsetteð/ recen rēada lē<sup>3</sup>).
- len<sup>3</sup> 343, 501 : *see* lan<sup>3</sup>e.
- lēode, *fpl.*, men 194, 234 (lēoda mæ<sup>3</sup>pum).
- lēodsceaða, *m.*, public enemy, devil 273.
- lēof, *adj.*, dear, beloved 458, 473 (lēofum <sup>3</sup>esīpum lēan æfter <sup>3</sup>eaþ), 496, 501 (lēofne), 815, 846 : pleasant, agreeable 596 (lēofre), 842 (lēofra micle).
- lēoflic, *adj.*, dear, lovable 400 (lēoflicne).
- lēofwendum, *dat. adv.*, ardently 471.
- lēoht, *n.*, light 27, 227, 231 : light, splendour, brightness 400 (lēohte), 504, 585 (lēohtes) : daylight, light of day 592.
- lēoht, *adj.*, bright, clear, shining 592 (swā þæt lēohte lēoht swā ðā lāþan niht).
- lēohtian, *v.*, give light, illuminate 234 (lēoma lēohtade).
- lēoma, *m.*, ray of light, beam, glare 204 (lēoman onlȳhte), 234 : radiance 106, 696 (He is sē sōðfæsta sunnan lēoma).
- leomu, *n.*, napl. 777 : *see* lim.
- lic, *n.*, body 777, 819 (somed sīþian sāwel in līce/ in þām <sup>3</sup>æsthofe).
- <sup>3</sup>elīc, *adj.*, like, similar : þon <sup>3</sup>elīcost swā the most similar as if, just as if 850.
- <sup>3</sup>elīce, *adv.*, in the same way, similarly : <sup>3</sup>elīce...swā accordingly as, in the same way as 783-4.
- lic<sup>3</sup>an, *v.*, lie, remain 45 (læ<sup>3</sup>on) : lie low 734 '(lī<sup>3</sup>ceð).
- līchoma (līchama), *m.*, trunk, body 628, 755 (līchoman).
- līf, *n.*, life, eternal existence 19, 44, 204, 227, 304, 334, 471, 585, 596 : life, mortal existence 416, 776.
- līffrēa, *m.*, Lord of life 15, 27.
- līffruma, *m.*, source of life 504 (æþelin<sup>3</sup> heredum/ lofedun līffruman), 656.
- līf<sup>3</sup>an (līfian, leofian, libban), *v.*, live 194, 231 (līf<sup>3</sup>endra), 621, 829 (līfdon) : continue in life, abide, last 273 (līf<sup>3</sup>ende <sup>3</sup>od), 412 (leofa), 437, 755.
- līfwynn, *f.*, joy of life, enjoyment of life 806 (līfwynna dæl).
- lim, *n.*, limb, member 15 (leom<sup>3</sup>), 628 (leomum), 777 (se ūs līf for<sup>3</sup>eaþ...leomu līc 7 <sup>3</sup>æst).



- 3elimpan, *v.*, happen, come to pass, take place 79, 233 (3elomp).  
 lioðucæ3a (leoðucæ3a), *m.*, keylimbs, serving as a key 334 (swā ðē  
 æfter him en3la pēoden/ eft unmæle ælces pin3es/ lioþu-  
 cæ3an bilēac lifes brytta).  
 liss *f.*, kindness, mercy 373 (ūs is lissa þearf) ; joy 434 (lise). [liðe].  
 liðan *v.*, sail 851 (cēolum liðan).  
 3eliðan, *v.*, arrive 857 (3eliden hæfdon).  
 liðe, *adj.*, gentle, pleasant 605.  
 lixan (liexan), *v.*, shine, glitter, gleam 231 (lixende), 505 (lixe), 698  
 (mōna lixeð). [lie3].  
 loc, *n.*, lock, bolt, bar 321 (locu). [lūcan].  
 loca, *m.*, that which closes or shuts, lock, key 19.  
 lof, *n.*, praise 612 ; song of praise, hymn 411, 777.  
 lofian, *v.*, to praise, exalt 400 (lofiað), 504 (lofedun), 634 (lofede).  
 lond (land), *n.*, region, realm 32, 437 (londes wynne) ;  
 land, earth 857 (londe).  
 3elon3 (3elan3), *adj.*, dependent on (with *æt* following) 152, 365.  
 lon3e 115, 141, 252, 805, 829 : see lan3e.  
 lon3sum (lan3sum), *adj.*, lasting, abiding 44 (lāre lon3sume).  
 lufe, *f. wk.*, 167, 477 : see lufu.  
 lufian, *v.*, love, show love to, cherish 471 (lufedun lēofwendum  
 lifes āgend).  
 lufu, *f. st. wk.* : love 585 ; warm affection, attachment 167 (lufan) ;  
 act of kindness 477 (ac ic lufan symle læste wið ēowic).  
 lun3re, *adv.*, suddenly 167.  
 lust, *m.*, desire, appetite 261, 369, 756 (īdle lustas/ synwunde  
 forsēon).  
 3elyfan (3eliēfan), *v.*, believe, trust (with *dat.*) 119 (hælo 3elyfað),  
 656 (3elyfdon) (with *acc.*), (with a clause : subj. mood),  
 753. [3elēafa].  
 lyft, *fmn.*, the region of the air 491 (swe3 on lyfte : on lyfte on  
 high, aloft) ; sky, clouds, heaven 219 (lyfte).  
 ly3esearu, *n.*, false trick, wile 776 (þæt hē ūs 3escilde wið sceapan  
 wæpnum/lāþra ly3esearwum).  
 lytel, *adj.*, small 578 (corðre ne lytle).



## M

- mā*, *adj. compar.*, greater 421 ; *see micel* ;  
*adv.*, further, longer, hereafter 325 (*þæt nāniȝ oþer nymðe  
 nerȝend ȝod/ hȳ æfre mā eft onlūceð*).  
*maȝan*, *v.*, can, be able 33 (*mæȝ*), 127 (*maȝon*), 173, 183, 221  
 (*mæȝe*), 242, 247 (*mæȝon*), 317, 564 (*meahtan*), 637, 654,  
 666, 668, 670, 671, 672, 676, 678, 679, 800, 844, 861 (*maȝun*),  
 (with ellipsis of infin.) 311 (*meahte*) ; may (denoting permis-  
 sion) 398 (*mæȝe*).  
*maȝutūdor*, *n.*, offspring 629 (*monnes maȝutūdre*).  
*mān*, *n.*, sin, guilt 36 (*mæȝð mānes lēas*).  
*mann* 85, 487 : *see monn*.  
*mānswara*, *m.*, perjurer 193.  
*māra*, *compar. adj.*, 647, 838 ; *see micel*.  
*Marīa*, *pr. n.*, Mary 88, 176, 299, 445 (*siþþan he Marīan, mæȝða  
 weolman*).  
*ȝemæcscepe*, *m.*, cohabitation 199.  
*mæȝ*, *m.*, kinsman 165 (*mæȝ Dauides māran cyninȝes*).  
*mæȝ*, *f.*, maiden 87 (*cwæð sīo ēadȝe mæȝ*).  
*mæȝe* (*māȝe*), *f.*, female relative, kinswoman 96 (*mæȝan*). [*nowe*].  
*mæȝen*, *n.*, might, power, strength, ability 319 (*mæȝne*), 382  
 (*mæȝene*), 603 (*mæȝna ȝeryno*) ; virtue 748, 787 ; force,  
 military force, host 145, 657, 832 (*mæȝna cyninȝ*).  
*mæȝenðrymm*, *m.*, heaven 296 (*mæȝenþrymme*), 557 (*middan-  
 ȝeardes 7 mæȝenþrymmes*) ; heavenly host 352.  
*mæȝeð* 721 ; *see mæȝð*.  
*mæȝð*, *f.*, virgin, maiden 36, 176 (*mæȝð Marīa*), 445, 721 (*mæȝeð  
 unmæle*). [*Goth. maȝaðs*].  
*mæȝð*, *f.*, people, generation, race 144 (*foldan mæȝðe*), 234  
 (*mæȝþum*), 523. [*mæȝ*].  
*mæȝðhād*, *m.*, virginity, chastity 85, 289.  
*mānan*, *v.*, complain of 90 (*mānað*).  
*ȝemæne*, *adj.*, common (with dat.) 100 (*lyht is onfanȝen, þæt nū  
 blētsunȝ mōt bām ȝemæne/werum 7 wīfum ā tō  
 worulde forð*), 357, 581. [*ȝemāna*].



- mæni3o** (meni3u), *f.*, (sg. indecl.) multitude, host 156 (mæni3o þus micle), 509 (men3u). [mani3].
- mære**, *adj.*, splendid, glorious, great 4 (healle mære); great, distinguished, illustrious 94, 138 (Swā sē mæra iu Mēlchisēdech), 165 (mæran), 210 (mærum), 275 (Ēalā þu mæra middan3eardes/sēo clāeneste cwēn ofer corþan), 441 (mon se mæra), 446, 456, 589 (mære meotudes sunu).
- mærð** (u), *f.*, fame, glory 591 (mærþu); famous exploit, glorious deed 748.
- mæst** 550 : *see* micel.
- mæðlan** (maðelian), *v.*, speak, make a speech 797.
- meaht** (miht), *f.*, power, ability, mightiness 488 (þurh meahta spēd), 567, 647 (meahtum), 652, 716, 822; authority 218, 478 (7 ēow meaht 3iefe 7 mid wuni3e/āwo tō ealdre); virtue 284, 296 (7 þē meahta spēd/snūde cýðan), 330. [mæ3].
- meahti3** 686 : *see* mihti3.
- mēdrencynn**, *n.*, mother's kindred 246 (ūs is callum nēod/þæt we þīn mēdrencynn mōtan cunnan).
- mēdðiow**, *m.*, servant expecting (eternal) reward, disciple 361 (mēd-þiowa).
- Mēlchisēdech**, *pr. n.*, Melchisedech 138.
- men3u** 509 : *see* mæni3o.
- mennisc**, *adj.*, human 721.
- meotod** (metod) 210, 244, 629 : *see* meotud.
- meotud** (metod), *m.*, Creator, God, Christ 94 (meotudes), 126, 143, 197, 210 (meotodes), 244 (meotod), 289 (meotide), 452, 589, 629 (meotodes), 716. [metan].
- meowle**, *f.*, virgin, maiden 446 (mæ3ða weolman/ mære meowlan mundheals 3ecēas). [Goth. mawilō].
- 3emet**, *n.*, capacity, power in pl. 3emetu meaning "powers" 826 (rodor bið onhrēred/ 7 þās miclan 3emetu middan-3eardes/ behēofiað).
- 3emētan**, *v.*, find 330 (3emētte).
- micel**, *adj.*, great 85 (mæ3ðhād sē micla), 156 (micle), 352 (miclan), 652, 751, 826, 847; compar. mæra 647, 838, mā 421 (ac þæt wæs mā cræft... þonne hit eorðbūend ealle cūpan



- .....*purh 3eryne*) ; superl. *mæst* 550 (*pā wæs symbla mæst/ 3eworden in wuldre*), 568 (*mæste*), 617, 833.
- micle, adv.*, much 842 (*lēofra micle*).
- 3emiclian, v.*, increase, magnify 47 (*3emiclað*).
- mid, prep.*, with (with dat. instr.) 131, 327, 395, 718, 752, 753 ; in company with (with dat.) 240 (*mid pī waldende worhtes ealle*), 387, 478, 488 (used after its object), 517 ; (with acc.) 347, 349, 355, 461, 515, 519, 755 ; with, in, among (with dat.) 135 (*nu is rodera weard/ 3od sylfa mid us*), 225, 235, 391, 406, 412, 594b, 595a, 595b, 661, (with acc.) 103, 122, 124, 163, 217, 594a ; with (with dat.) denoting accompanying circumstances 635, and forming an adverbial phrase of manner *mid-ryhte* 222, 278, 381.
- middan3eard, m.*, earth, world 105, 249, 275 (*middan3eardes*), 452, 557, 644, 698, 787, 826.
- mihti3, adj.*, mighty, powerful 126, 475, 686 (*meahti3*).
- milde, adj.*, mild, kind, merciful 417, 822; *adv.*, mercifully 249 (*milde*).
- milts, f.*, mercy, compassion, kindness 156 (*miltse*), 244, 299. [*milde*].
- mislic, adj.*, various 644 (*moni3 mislic 3eond middan3eard*) : Ms. *mislic*.
- mōd, n.*, heart, spirit, soul 28 (*mōde*), 280, 293 (*hlūtre mōde*) ; mind 371 (*tydran mōde*), 662 (*mōdes*), 665 (*sumum worlaþe wīse sendeð/ on his mōdes 3emynd purh his mūþes 3æst/ æðele 73iet*) ; mood, disposition 77.
- mōdcraeft, m.*, intelligence 441 (*mōdcraefte sēc/purh sefan synttro*).
- mōdi3, adj.*, highspirited, magnanimous 647, 746.
- mōdor, f.*, mother 36 (dat. sg. *mēder*), 93, 210, 425 (gen. sg. *mōdor*).
- molde, f.*, world 421 (*moldan*).
- mōna, m.*, moon 606 (*sunne 7 mōna/ æþelast tun3la*), 694, 698.
- moncynn (mancynn), n.*, mankind, men 244 (*moncynnes*), 417.
- moni3 (mani3), adj.*, many, many a 644 (pl.) ; used as a subst. 795 (*pær moni3 bēoð : moni3 being pl.* 801).
- moni3feald (mani3feald), adj.*, manifold, various, numerous, abundant 603 (*purh moni3fealdra mæ3na 3eryno*), 662 (*moni3fealde*).
- monn(mann), m.*, man 23 (*mon*), 85 (*manna bearn*), 291 (*men*), 421 (*monnes*), 425, 431 (*monna*), 441, 487 (*manna*), 589, 629 (*monnes*), 657, etc. ; mankind 299 (*monnum*), 584.



monwīse (manwīse), *f.*, custom, usage or manner of men 77 (æfter monwīsan mōd ne cūðes).

morðor, *nm.*, crime 193.

Ʒemōt, *n.*, assembly 832; meeting council 795 (Ʒær moniƷ bēoð, on Ʒemōt lædað/ fore onsyne ēces dēman).

motan, *v.*, be allowed, be able, may (with infin.) 246 mōtan cunnan), 267 (mōte arīsan), 346, 384, 392, 590 (mōt), 818; (with ellipsis of infin.) 100 (mōt), 376 (Ʒā sēllan ƷinƷ symle mōten); must 339 (siƷƷan we mōtam/ ānmōdlice eal'e hyhtan), 501 (mōstun).

mund, *m.*, protection, protector 93 (hu ic fæmnan hād./mund mīnne Ʒehēold).

mundbora, *m.*, protector 28 (mundboran).

mundheals, *f.*, protection? 446.

munt, mountain, hill 716, 746 (muntum). [Lat. mons.]

murnan, *v.*, mourn, sorrow 500 (hyƷe murnende).

mūð, *m.*, mouth 665 (mūƷes Ʒæst).

Ʒemynd, *fn.*, remembrance, thought 665;

Ʒemynd habban have a mind, be d'sposed, desire 431.

myndƷian, *v.*, remind, bring to the notice of 23 (7 myndƷiað Ʒone Ʒe mon ƷescōƷ/ Ʒæt he ne beteru cēose weorðan/ cearfulra ƷinƷ, Ʒe we in carcerne/ sittað sorƷende, sunnan wēnað).

## N

nān(ne ān), *pron. adj.*, none, not one, no 290 (nān swylc ne cwōm); *subst. with gen.*, none, no one 352 (mæƷenƷrymmes nān).

nāthwylc, *pron. indef.*, (I know not which), some one or other 189 (nāthwylces).

nāwðer (nāhwæðer), *pron.*, neither 189.

nāfre (ne āfre), *adv.*, never 54, 476.

nāniƷ (neāniƷ), *adj.*, not any 39; none 324 (nāniƷ oƷer).

ne, *adv.*, not 21, 290, 343, 448, 453, etc.;

*conj.*, nor 39 (ær ne siƷƷan), 190, 241, 352, 420;

correlative: ne.....ne: neither.....nor 78-82.



- nēah, *adv.*, near, nigh 390 (fæ3re feor 7 nēah); *superl.* n̄hst 535  
 (þonan hy 3od n̄hst/ ūpstī3ende ēa3um sē3un), nēhst  
 (with prepositional force) 398; *prep. with dat.* near, close  
 to 782 (is þām dōme nēah).
- 3eneahhe, *adv.*, sufficiently, abundantly 48.
- nearoðearf, *f.*, pressing need, dire need 69 (nearoþearfe conn/ hū se  
 earma sceal āre 3ebīdan).
- nēhst 398: see nēah.
- nemnan, *v.*, name, call, give a name to 131 (mid noman rhyte  
 nemned wære), 636 (nemde). [nama].
- nēod, *f.*, desire, longing 245; zeal, earnestness 261 (7 him on hæft  
 nimeð/ ofer ūsse nīoda lust).
- nēosan, *v.*, visit 321; go to, come to 271 (ēðles nēosan).
- ner3end, *m.*, Saviour, preserver (Christ, God) 261, 324, 398, 426, 571.
- ner3ende, *pres. part. adj.*, rescuing, liberating 157 (Crist ner3ende),  
 361 (ner3ende 3od).
- 3enēðan, *v.*, bring about presumptuously, venture on, dare 69 (benda  
 onlyseð/ nīþum 3enēðde). [nōð].
- nīed, *fn.*, need, distress, hardship; the rune † 800 (þām þe him ær  
 in worulde wāce hyrdon/ þendan 7 † yþast meahtan/  
 frōfre findan).
- niht, *f.*, night, darkness 592; darkness 419 (7 sīo weres frī3a niht ne  
 cūþe); (in reckoning time) day (as in se'nnight) 542 (tyn  
 niht þā 3ēn).
- niman, *v.*, take; *eard niman* take up one's abode 63 (nimeð eard in  
 þē); *him on hæft niman* make his captive (lit. take into his  
 captivity) 260.
- 3eniman, *v.*, accept, receive 223 (æt frymðe 3enom him to frēobearne);  
 take (spoil), seize, carry off 580 (ðe he on dēoflum 3enom).
- nīod 261: see nēod.
- nīs, *v.*, *ne is* 94, 219, 241. so, næs, *v.*, *ne wæs* 351.
- nīð, *m.*, envy, enmity, illwill 69 (nīþum).
- 3enīwian, *v.*, renew, restore 529 (hyht wæs 3enīwad/ blis in bur3um).
- nō (nā), *adv.*, not, not at all, by no means 84.
- noma (nama), *m.*, name 48 (noman), 131, 413.



*nū*, *adv.*, now, at present, immediately 9, 59, 66, 100, 119, 134, 149, 166, 230, 243, 370, 372, 512, 571, 589, 824 :  
introducing argument, command, request 219, 440, 481, 586, 850 ;

*conj.*, now that, in as much as, since 13, 83, 146, 247, 383 :  
*nū* . . . . . *nū* : correlative meaning "now that, since . . . . . therefore" 11b . . . 17, 206b-9a, 326-36, 341-7, 558-63, 573b-76.

*nyhst* 535 : *see* *nēah*.

*nyllan* (*ne willan*), *v.*, refuse 642 (*noldan*) ; be unwilling 683 (*nyle*).  
*see* *willan*.

*nymðe*, *conj.*, unless, except 324. [cp. *nemne*].

*Ʒenyrwian* (*Ʒenierwian*), *v.*, persecute, afflict 364 (*Ʒenyrwað*). [*nearo*].

## O

*ō(ā)*, *adv.*, at any time, in any degree 313 (*on ēcnesse ō inhebbā*).  
*see* *ā*.

*of*, *prep.*, (with *dat.*) from 74, 108, 186, 296, 466, 499, 505, 508, 626, 702, 748, 760, 789 ; by 109 (*Swā þu Ʒod of Ʒode Ʒēaro ācenned*) ; out of, from 568, 569, 765.

*ofer*, *prep.*, (with *dat.*) beyond, above, more than 291, 685 ; upon 621 ; (power) over 158 ; (with *acc.*) over 605, 677, 698, 851, 856, 861 ; throughout, among 72, 276, 509 ; beyond 107 ; across 858 ; against 261 ; to, over, above (*acc.* with *vb.* of motion) 105, 421, 518, 653, 657, 675, 745.

*ofermæte*, *adj.*, excessive, immense 854 (*yðā ofer mæta*).

*oferðearf*, *f.*, great need, extreme distress 153 (*bi þām oferþearfum*).

*ofƷiefan*, *v.*, give up, leave, quit 729 (*ofƷeaf*).

*ofostlice*, *adv.*, speedily, hastily 272 (*compar. þon ofostlicor*).

*oft*, *adv.*, oft, often 17 ; frequently 432 (*symle oftost* : "continually").

*ōht* (*āwiht*, *ōwiht*), *n.*, aught, anything 238 (*ærþon (ōht þisses æfre Ʒewurde*).



*on, prep.*, (with dat.) on 200, 555, 608, 621, 639, etc ;

in, within, at 476, 487, 641, 668 ;

in 313, 490, 494, 497, 511, 811 ; among 127, 377, 580 ;  
for 489 ;

to (with a verb of motion) 550 ; (temporal) on, in 121,  
459, 821 ;

(with acc.) at 531 ; on, upon 327, 341, 521, 570, 854 ;

(acc. with a vb. of motion) upon, to, into 260, 329, 498, 513,  
545, 578, 665, 720, 727, 738, 795, 817, 832 ;

(temporal) at, in 632, 739, 841, 849 ;

*adv.*, on ryht rightly 267.

onbeht (ambiht), *m.*, attendant, follower, disciple 370 (āra nū  
onbehtum 7 ūsse yrmþa 3eþence, / hū þē tealtri3að tȳdran  
mōde, / hwearfiað hēanlice).

oncnāwan, *v.*, know, understand 642 (noldan hi þā torhtan tācen  
oncnāwan) ; perceive, recognise, identify 861.

oncyrran (oncierran), *v.*, change, transform, prevent 614 (ðā he þā  
yrmþu eft oncyrde / æt his ūpsti3e).

ondrædan, *v.*, dread, fear 790 (7 ēac ondræde dōm ðy rēþran), be  
afraid of 779 (with reflex. dat.).

onfindan, *v.*, perceive, notice observe 178 (onfunde).

onfōn, *v.*, accept, assume 418 (onfēn3), 628, 722 ; take to wife 187 ;  
receive, get 75 (hū þu ēacnun3e æfre onfēn3e), 99  
(onfan3en) ; have, endure 182 (onfon3en), 830.

on3ietan, *v.*, perceive, recognise 637 (þone Iūdēas on3ietan ne  
meahtan / in ðære 3odcundan 3æstes stren3ðu).

onhrēran, *v.*, agitate, disturb, stir up 825 (rodor bið onhrēred).

onhweorfan, *v.*, change, reverse 618 (onhwearf).

onlūcan, *v.*, unlock, open 314, 325 (onlūceð).

onlyhtan (onlichtan), *v.*, illuminate, enlighten 204 (þæt me swe3les  
3æst / lēoman onlyhte). [Goth. liuhtjan, OE. liehtan].

onlysan (onliesan), *v.*, loosen, release 68 (benda onlyseð).

[Goth. láusjan, OE. liesan].

onmēdla (anmēdla), *m.*, glory, pomp, pride 814 (þenden him on  
eorþan onmēdla wæs). [mōd].



onsendan, *v.*, dispatch, send forth 114 (*þæt þu þā beorhtan ūs/ sunnan onsende 7 þē sylf cyme*), 760; send, throw 764 (*onsendeð*).

onsyn (ansien), *fn.*, sight, presence 396 (*onsyne wearð ēcan dryhtnes*); face, presence 796, (angry) aspect 836 (*fore onsyne ēces dēman*). [cp. Goth. *anasians*].

onsien (ansien), *f.*, lack, want 480 (*onsien*).

ontynan, *v.*, open, disclose, reveal 19 (*lif ontýneð*), 27 (*sunnan wēnað/ hwonne ūs lifrēa lēoht ontýne*); open (gates) 253, 576 (*3eatu ontýnað*). [tūn].

onwald (anweald), *mfn.*, power, authority 159.

onwrēon, *v.*, make known, uncover 95 (*onwrāh*), 316, 463; explain, reveal 139, 195 (*þā sēo fæmne onwrāh/ ryht3eryno*); unfold, discover 384.

ord, *m.*, point, spear 768 (*sē āttres ord*); chief, prince 515, 741, 845 (*æþelin3a ord*).

ordfruma, *m.*, source, author, creator 227, 402 (*æþelne ordfruman*).

orle3e, *n.*, strife, war 560 (*in þæt orle3e unryhte sweal3*).

ormæte, *adj.*, immense, huge 309 (*eal wæs 3ebunden/ dēoran since duru ormæte*).

ōðer, *pron.*, other, the rest, somebody else 20 (*ōþrum*), 291, 324, 685 (*ōþre*); *adj.*, second 723 (*wæs sē ōþer stiell/ bearnes 3ebyrða*).

[Goth. *anþar*].

oðēowan, *v.*, appear 448 (*oðēowdun*): see oðýwan.

oððæt, *conj.*, until 307.

oððe, *conj.*, or 184, 314.

oðýwan, *v.*, appear 454 (*þæt hý in hwitum þær hræ3lum oðýwden/ in þā æþelan tid*); show 838 (*ðær biþ oðýwed e3sa mǣra*).

See oðēowan. [cp. *ywan*, Goth. *áugjan*].

ōwēr (āhwær), *adv.*, anywhere 199.

ōwihte (āwiht), *adv.*, (with compar.) any (further) 248 (*fier ōwihte*); any (longer) 343 (*len3 ōwihte*).



## P

pleȝa, *m.*, game, sport, battle, fighting 743 (ȝā wearð burȝwarum/  
ēadȝum ēce ȝefēa æȝelinȝes pleȝa).

## R

rāsettan, *v.*, rage 808 (blāc rāsetteð/ recen rēada lēȝ). [rāsan].

rād, *m.*, gain, profit, benefit 430 (hēalīc rād monna ȝehwylcum).

rāran, *v.*, set up, establish 689 (sibbe rāreȝ/ ēce to ealdre enȝla  
7 monna). [rīsan].

ræs, *m.*, rush, leap, jump 727 (wæs sē ȝrida hlȝp/ rodocyninȝes  
ræs).

rēad, *adj.*, red 809 (rēada).

reccan, *v.*, explain, expound 671 (sum mæȝ ȝodcunde/ reccan  
ryhte æ). [racu].

ȝereccan, *v.*, interpret 133 (ȝæt is ēst ȝereht/ rūme bi ȝerȝnum).

reccend, *m.*, ruler, guide 18.

recen, *adj.*, swift, violent 809.

rēn (reȝn), *m.*, rain 609 (drēoseð dēaw 7 rēn).

reord, *fn.*, speech, language 47 (reorda ȝehwæs); voice 510 (beorhtan  
reorde).

reordberend, *m.*, man (nom. pl.) 278 (ealle reordberend), 381  
(reordberende).

reordian, *v.*, speak 196 (reordade).

rēotan, *v.*, weep, wail 835 (cerȝe rēotað/ fore onȝyne ēces dēman/  
ȝā ȝe hyra weorcum wāce trūwiað).

ȝerestan, *v.*, rest, remain 53 (ȝerestað).

rēðe, *adj.*, stern, severe 798, 825 (bið nū eorneste ȝonne eft  
cymeð/ rēðe 7 ryhtwīs); terrible, dreadful 809; (compar.)  
dōm ðȝ rēȝran 790.

rīce, *n.*, kingdom, realm 268, 345, 353, 475.

riht, *adj.*, just, equitable 18 (ēalā ȝū reccend 7 ȝū riht cyninȝ);  
correct, true 671 (ryhteæ). [Lat. rectus].



- rihtwīs, *adj.*, righteous, just 825 (ryhtwīs).
- rīm, *n.*, number 467 (daƷena rīmes).
- rīpan, *v.*, reap 86 (swā eft rīpað).
- Ʒerīsan, *v.*, (impers. with dat.) befit Ʒ(wel þē Ʒerīseð/ þæt þū hēafod sīe healle mærrē).
- rōd, *f.*, rood, cross 727 (þā hē on rōde āstāƷ/ fæder frōfre Ʒæst).
- rodor, *m.*, sky, firmament 60 (rodorēs), 408 (rodoras), 484, 526 (roderum), 825; the upper regions, heavens 74, 134 (rodera), 222, 353, 423 (rodera þrim), 758, 798, 865.
- rodorcyninƷ, *m.*, king of heaven, Christ 727.
- rūme, *adv.*, fully, widely 60; clearly, amply 134.
- ryht (riht), *n.*, right, justice, equity 267 (on ryht), 381, 700 (ryhtes), 846 (lēan æfter rhyte); correctness, exactness 222; truth 278; mid ryhte rightly, properly, correctly 222, 278, 381.
- ryht 671, *adj.*, see riht.
- ryhte (rihte), *adv.*, rightly, correctly 131 (mid noman ryhte nemned wære).
- ryhtend (rihtend), *m.*, ruler 798 (rodera ryhtend).
- ryhtƷeryne, *n.*, mysterious truth, mystery 196, 247 (ryhtƷeryno). [rūn].
- Ʒeryman, *v.*, clear, open up 865 (Ʒerymde). [rūm].
- ryne, *mn.*, course, orbit 671 (sum mæƷ ryne tunƷla/ secƷan sīde Ʒesceaft); course, uninterrupted progress 47. [iernan].
- Ʒeryne, *n.*, what is beyond human comprehension, mystery 41, 74, 95, 423 (þurh Ʒeryne), 603 (þurh moniƷfealdra mæƷna Ʒeryno); mystic symbol (letter) 134 (rūme bi Ʒerynum). [rūn].

## S

- sācerd, *m.*, priest 137 (swā þæt Ʒomele Ʒefyrn/ ealra cyninƷa cyninƷ 7 þone clānan ēac/ sācerd sōðlice sæƷdon tōweard). [Lat. sacerdos].
- Salomon, *pr.n.*, Solomon 712.
- sancta, *adj.*, holy, saint 50, 88. [Lat. sanctus].
- sār, *adj.*, grievous, painful 209 (sāre sorƷceare).



- sārcwide, *m.*, bitter speech or words, taunt 170 (sārcwida).
- sāwan, *v.*, sow the seeds of, originate 487 (sibbe sāwað on sefan manna) ; sow 86 (swā eal manna bearn/ sorðum sāwað) ; implant 663 (7 ēac moniðfealde mōdes snyttru/ sēow 7 sette ðeond sefan monna).
- sāwol, *f.*, soul, spirit 53 (sāule), 619 (sāulum) ; soul, life 571 (sāwla nerðend), 819 (somed sīþian sāwel in līce/ in þām ðæsthofe).
- sæ, *m.*, sea 677 (ofer sealtne sæ sundwudu drīfan), 852. [Goth. *sáiws*].
- sæd, *n.*, seed, offspring, progeny 420. [sāwan].
- sælan, *v.*, fasten, tie (with anchor) 862. [sāl].
- ðesælan, *v.*, curb, restrain, shackle 736 (synnum ðesæled).
- ðesælið, *adj.*, happy, blessed 438. [sæl].
- scacan (sceacan), *v.*, depart, be gone (pp. scæcen) 804 (Bið sēþ scæcen/ eorþan frætwa).
- sceadu, *f.*, shadow, darkness 118 (deorc dēaþes sceadu drēoðan sceoldan).
- ðesceaft, *f.*, creation 239 (þe þās sīdan ðesceaft/ mid þī waldende worhtes ealle), 356, 672 ; created thing, world, earth 59 (sioh nū sylfa þē ðeond þās sīdan ðesceaft/ swylce rodores hrōf rūme ðeondwlītan), 842 (þonne eall þēos læne ðesceaft) ; created being, creature 402 (ealra ðesceafta).
- scēat, *m.*, surface (of the earth) 72. [scēotan].
- sceaða, *m.*, fiend, devil 775 (þæt hē ūs ðescilde wið sceapan wæpnum).
- scēawian, *v.*, inspect, scrutinize 305 (scēawode).
- scēotend, *m.*, Bowman, warrior 675.
- sceððan, *v.*, harm, injure 684 (scepppe) ; in *sceððend* foe, adversary 761 (þā ūs ðescildaþ wið sceppendra/eðlum earhfarum). [scaþa].
- ðescieppan, *v.*, create, form, make 14 (he þæt hrā ðescōp,/ leomo læmenu), 23, 659.
- scildan (scioldan), *v.*, shield, defend, protect 781 (scildeþ).
- ðescildan (ðescioldan), *v.*, guard, defend 761, 775 (ðescilde).



scildhrēada, *m.*, shield, buckler, phalanx 675 (ofer scildhrēadan scēotend sendað).

scīma, *m.*, brightness, light, effulgence 697. [scīnan].

scīnan, *v.*, shine 607 (scīnað).

scriðan, *v.*, move, glide 809 (rēþe scriþeð/3eond woruld wīde).

sculan, *v.*, (auxiliary) must, must needs 31 (sceoldan), 70 (sceal), 118, 166 (scealt), 172, 191, 193 (scyle), 212 (sceolde), 233, 271 (sculon), 581, 621, 624, 626, 783 (sceolon), 793, 801, 807, 829; (should) have to 204 (sceolde ic līfes þrym/3eberan beorhtne sunu), 298; be obliged to, ought to, be bound to 15, 381, 611, 746, 756, 766, 820, 862.

scyld, *f.*, guilt, sin 97 (Ēuan scyld eal forpynded). [sculan].

scýne (sciēne), *adj.*, bright, beautiful 695 (3immas swā scýne).

scyppend (scieppend), *m.*, creator 48 (scyppendes), 266, 417.

sē, *m.*, sēo, *f.*, *def. article, & demonstrative pron.*: the, that:

*nom. masc. sg.* sē 2, 12, 46, 326, etc.;

*nom. fem. sg.* sēo 35, 365, etc. sīo 87, 419;

*acc. m. sg.* þone 16, 355, 719, etc.;

*acc. f. sg.*: þā 292, 316, 335, 771, etc.;

*nom. acc. n. sg.*: þæt 301, 316, 715, 853, etc.;

*nom. acc. pl.*: þā 251, 376, 654, etc.;

*gen. mn. sg.*: þæs 146, 337, etc.;

þæs, *adv.*, so 30, 241, 600 (cp. tō þæs so 220);

for that, accordingly 127, 472, 598, 793, 829;

þæs þe, *conj.*, as, because 129, 501, 828;

þæs . . . þe since 466;

*gen. dat. f. sg.*: þære 434, 621, etc.;

*gen. pl.*: þāra 224 (þæt wæs þara þin3a);

*dat. sg. pl.*: þām 153 (bi þam of erþearfum), 186, 305, etc.;

*Instr. sg.* þon that, the, with prep. bi þon 633, 650, 691, 712; æfter þon 235 with acc. following;

with compar. 272 (þon ofostlicor), with superl. 850 (þon 3elīcost).



Instr. sg. *þý*, *þī*, *þē* the :

with compar. 790 (*dōm ðý rēþran*), 684 (*þý læs*), 768, 762 (*þī Læs*) ; Instr. *þī* as def. article? 240 (*mid þī waldende*) ; Instr. *þý* (*þē*) as conj. meaning "because, since" 792 (*þē ic ne hēold teala þæt me hæl end mīn/ on bōcum bibēad*).

*sē*, *rel. pron.* : *sē* 140, 574, 659, 666, 776 ; *þone* 637 ; *þām* 667 ; *þære* 621 ; *þæt* 74, 123, 133 ; *þā fem. acc. sg.* 381, 865 ; *þā nom. pl.* 450, 761.

*compound rel* : *þā* 161 ; *þāra* 277 (*þāra e3e wurde*) ; *þām* 141 ; *þæt* 311, 792 ; *correlative* : *þæt* . . . . . *þæt* 258b-61a ; *se þe* who 19, 33, 47, 619 ; *þæs þe* 73, 794 ; *þām þe* 640, 799 ; *þone þe* 23 ; *þā þe* those who 31, 115, who 496, 837 ; *þāra þe* of those which 48, 526.

*se*, *adv.*, 211 (*fæmne forð se þēah*), a weak form of *swā*, *swæ* : *see þēah*.

*sealt*, *adj.*, salt, briny 677 (*sealtne*).

*searocræft*, *m.*, artistic skill 9.

*searolice*, *adv.*, ingeniously, cleverly, with art 672 (*sum mæ3 searolice/wordcwīde wītan*).

*searoðoncol* (*ðancol*), *adj.*, sagacious, wise 220.

*sēcan*, *v.*, visit, resort to 649 (*þurh 3æstes 3iefe 3rundscēat sōhte*) ; inquire, investigate 441 (*mōdcraef te sēc/ þurh sefan snyttro*) ; look for, try to find out 752 (*þæt wē mid heortan hælo sēcen*).

*3esēcan*, *v.*, visit 62 (*3esēceð*), 524 ; visit, help 254 (*3esēce*) ; go to, resort to 571, 626, 646 (*hwīlum en3la eard ūp 3esōhte*) ; attack 146.

*sefa*, *m.*, mind 442, understanding 663 (*3eond sefan monna*) ; heart, spirit 487 ; feeling 499 (*him wæs 3ēomor sefa/ hāt æt heortan*).



- sec3, *m.*, man 220 (sec3 searoþoncol tō þæs swiðe 3lēaw).
- sec3an, *v.*, speak 190 (Mē nāwþer dēa3./ sec3e ne swi3e), 197;  
say, tell 33, 73, 302 (sæ3de); declare, announce 64  
(wordum sæ3don), 137, 203, 279 (hātað 7 sec3að hæleð  
3eond foldan), 317, 451 (sæ3don sōðne 3efēan); speak  
of, discourse upon 672; relate, recite 667 (se mæ3 eal fela/  
sin3an 7 sec3an).  
inform 547, 785 (Ūs sec3að bēc); utter, give thanks 128,  
209 (sa3a ēcne/ mærum meotodes sunu), 601 (sec3en), 612.
- sēl, *adj. compar.*, sēlla better 376 (þæt wē siþþan forð/ þā sēllan  
þin3 symle mōten), sēllra more excellent 757 (7 þæs  
sēllran 3efēon);  
*superl.*, sēlest best, greatest 281 (þæs sēlestan swe3les  
bryttan). [sæl].
- sellan, *v.*, surrender, offer, dedicate 290 (sealdes); give 375 (sylle),  
660 (sealde), 689 (seleð), 860. [salu].
- semnin3a (samnun3a), *adv.*, suddenly 491.
- sendan, *v.*, send forth, dispatch 105 (sended), 129; send (a present)  
294 (sende); send, impart 664 (sendeð); throw, hurl 675  
(sendað). [sand].
- sēon, *v.*, see, observe 536 (þonan hy 3od nyhst/ ūp sti3ende  
ēa3un sē3un); look, behold 59 (sioh), 495 (þær hy tō  
sē3un/ þā þe lēofes þā 3ēn lāst weardedum).
- 3eseon, *v.*, see, observe, perceive 125 (3esewen), 498, 502, 506, 512  
(3esēoð), 522, 554 (3esē3on), 740 (3esāwan); experience,  
suffer 794 (ic þæs brō3an sceal/ 3esēon synwraece, þæs  
þe ic sōð tal3e).
- serāphin, *m.*, seraphim 386 (þæt sōðfæste serāphinnes cynn).
- settan, *v.*, ordain, establish 236 (sette); set up, found 356 (sylf  
settende þās sīdan 3esceaft); fix, implant, place 663 (sēow  
7 sette). [sittan].
- 3esēðan, *v.*, prove, testify, affirm 243 (þe þin fromcyn mæ3e fira  
bearnum/ sweotule 3esēþan). [sōð].
- sibb, *f.*, peace, tranquillity 50 (Ēalā sibbe 3esihð), 487; peace (of  
mind), freedom from agitation, fear etc. 581 (sib), 619,  
689 (sibbe).



- sibluſe (siblufu), *wf.*, friendship, love 635 (7 mid siblufan sunu waldendes/ frēonoman cende 7 hine fuȝel nemde).
- sibsum, *adj.*, peaceloving, friendly 214 (Ēalā þū sōða 7 þū sibsuma).
- sīd, *adj.*, wide, broad, spacious, extensive 5 (sīde weallas), 59, 239, 356, 672 (sīde Ȝesceaft), 785 (Ȝeond sīdne Ȝrund), 852 ;  
vast, large 524 (sīde herȜe) ;  
excessive 170 (forðon ic worn for þē worde hæbbe/ sīdra sorȜa 7 sār cwida/ hear mes Ȝehyred).
- sīde, *adv.*, widely, extensively in the phrase *wīde 7 sīde* far and wide 394 (weorðian waldend wīde 7 sīde).
- siexta *adj.* sixth 736.
- sīȜan, *v.*, descend, advance 550.
- siȜebearn, *n.*, victorious child 520 (siȜebearna).
- siȜedryhten, *m.*, victorious lord 128 (siȜedryhtne).
- siȜehrēmiȜ, *adj.*, triumphant 531.
- siȜeðrēat, *m.*, victorious troop 843 (siȜeþrēate).
- siȜor, *m.*, victory, triumph 88 (symle siȜores full, Sancta Maria), 243, 294, 404, 420, 513, 581 (þurh his sylfes syȜor). [siȜe].
- siȜorbeorht, *adj.*, triumphant 10.
- Ȝesihð, *f.*, sight, act of seeing 7 (þæt Ȝeond eorðberȜ eall ēagna Ȝesihþe/ wundrien to worlde), vision 50 (Ēalā sibbe Ȝesihð Sancta Hierusālem). [sēon].
- simle, 53, 323, 393, 404, 602 ; *see* symle.
- sinc, *n.*, gold, jewels 309 (eal wæs Ȝebunden/ dēoran since duru ormæte).
- sincȜiefa, *m.*, lord, chief 460 (word ne Ȝehyrwdon/ hyra sincȜiefan).
- sinȜales, *adv.*, always, continually in the phrase *simle sinȜales* 323, 393.
- sinȜan, *v.*, sing 283 (sinȜað), 388, 667 (sē mæȜ eal fela/ sinȜan 7 secȜan) ;  
pronounce, pass sentence 619 (sunȜen) ;  
read, chant, recite 468 (swā ær biforan sunȜon/ wītȜena word), 650 (bi þon sē wītȜa sonȜ), 712.
- sinneahtes, *adv.*, in eternal night, night after night (Clark Hall) 117.



- sittan, *v.*, stay, dwell 26 (sittað sorðende), 117 (sæton sinneahtes).  
 3esittan, *v.*, sit down 531 (3esæt siðehrēmið on þa swiþran hand/  
 ēce ēadfruma ānum fæder).
- sīð, *m.*, journey 62 (hū þec heofones cyninð/ sīðe 3esēceð 7 sylf  
 cymeð); expedition 146 (swylce 3rundas ēac 3æstes  
 mæne/ sīpe 3esēcan); time, occasion 318 (sume sīpe).
- sīð, *adv.*, late, afterwards in the phrase sīð 7 ær always 602 (þe us  
 sīð 7 ær simle 3efremede).
- 3esīð, *m.*, comrade, follower, retainer 473 (hē him fæðre þæs/ lēofum  
 3esīþum lēan æfter 3eaf).
- sīðian, *v.*, travel, go 329 (ūt sīðade), 819 (somed sīþian sāwel in līce).
- sīððan, *adv.*, afterwards 39 (ær ne siþpan), 194, 346, 375 (þæt we  
 siþpan forð/ þā sēllan þinð symle mōten), 438; since  
 then 294;  
*conj.*, since, in asmuch as 339 (siþpan we mōtam/ ānmōdlice  
 ealle hyhtan), 565, 629; ever since 702; after 445.
- 3esleccan, *v.*, disable, weaken 149 (forþon cwædon swā/ sūslum  
 3eslæhte). [sleac].
- snūd, *adj.*, quickly approaching 841 (on þā snūdan tid).
- snūde, *adv.*, quickly, at once 297 (7 þē meahta spēð/ snūde cýðan).
- snyttro, *f.*, wisdom 239 (þu eart sēo snyttro); sagacity, intelligence  
 442 (mōðcræfte sēc/ þurh sefan snyttro), 662, 684 (nyle  
 he ænðum ānum ealle 3esyllan/ 3æstes snyttro).
- snyttrocræft, *m.*, sagacity, wisdom 667 (þām bið snyttrocræft/ bifōlen  
 on ferðe).
- sōfte (sēfte), *adj.*, mild, gentle, quiet 146 (nū hīe sōfte þæs/ bidon  
 in bendum).
- solima, *pr. n.*, a Jew belonging to Jerusalem 91 (sunu Solimæ somod  
 his dohtor): Lat. *adj.* solyma. Cp. Hierosolyma, Jerusalem.  
 somed 819: see somod.
- 3esomnian (3esamnian), *v.*, unit, join together 5 (7 3esomniðe sīde  
 wealls/ fæste 3efððe flint unbræcne).
- 3esomninð (3esamnunð), *f.*, union 700 (þurh 3esomninða sōðes  
 7 ryhtes).



somod (samod), *adv.*, together 125, 819 (somed) ;  
also, as well, too 91.

sōna, *adv.*, soon, within a short time 10 (7 sōna forlæt/ weall wið wealle) ; immediately, at once 233 (7 þā sōna 3elomp, . . . þā hit swā sceolde) ; directly, forthwith 460.

son3 (san3), *m.*, song, singing 502 (son3 āhōfun/ āras ufancunde).

sor3, *f.*, sorrow, affliction 620 (sē þe ær sun3en wæs/ þurh yrne hy3e ældum tō sor3e) ; grief 170 (sidra sor3a) ; (in pl.) cares, troubles 86 (swā eal manna bearn/ sor3um sāwað, swā eft rīpað).

sor3cearu, *f.*, sorrow, anxiety 209 (nū þu ealle forlæt/ sāre sor3ceare).

sor3ian, *v.*, be anxious 26 (þe we in carcerne/ sittað sor3ende, sunnan a wēnað).

sor3lēas, *adj.*, free from sorrow or care 346 (sor3lēase).

sōð, *adj.*, true, just 110 (sunu sōþan fæder), 214 (Ēalā þu sōða 7 þu sibsuma), 317, 404 (sōð si3ores frēa), 451 sæ3don sōðne 3efēan), 512 ;

*n.*, truth, justice, rectitude 442 (þæt þu sōð wite), 700, 706 (þær þā synsceaðan sōþes ne 3iemdon/ 3æstes þearfe) ; certainty, reality 794 (þæs þe ic sōð tal3e) ; truth, what really is 33, 190, 197 (Sōð ic sec3e þurh sunu meotudes).

sōðe, *adv.*, truly, accurately 213 (sōðe 3efylled).

sōðfæder, *m.*, Father of Truth, God 103 (mid sōðfæder symle wunian).

sōðfæst, *adj.*, true, trustworthy 10, 375 ; true, honest 302 (sōðfæst sæ3de sum wōðbora) ; righteous, pious 53 (sāule sōðfæstra simle 3erestað), 386 (þæt sōðfæste seraphinnes cynn) ; just 106 (7 sōðfæsta sunnan lēoma), 696 (He is sē sōðfæsta sunnan lēoma).

sōðlice, *adv.*, truly 137 (7 þone clāenan ēac/ sācerd sōðlice sæ3on tōweard) ; indeed, really 78, 203 (sæ3de sōðlice þæt me swe3les 3æst/ lēoman onlyhte).

spēd, *f.*, success 673 (sumum wī3es spēd/ 3iefed æt 3ūþe) ; plenty, fulness, abundance 296, 488, 604 (He ūs æt 3iefed 7 æhta spēd), 652 (in his þā miclan meahta spēde). [spōwan].



- spelboda, *m.*, messenger, angel 336 (3odes spelboda 3abriel bröhte).  
[bēodan].
- spōwan, *v.*, succeed 564 (ne meahtan wiþerbrō3an wī3e spōwan).
- spræc, *f.*, report, charge 183 (hū mæ3 ic lādi3an lāþan spræce).  
[sprecan].
- sprecan, *v.*, utter 22 (sprecað), 171, 179 (7 þu þā word spricest),  
798 ; speak 33 (se ðe sōð spriceð), 190 (3if ic sōð sprece).
- stān, *m.*, stone 192 (stānum āstyrfed).
- starian, *v.*, stare, gaze 341 (brēostum stariað), 521 (þæt sēleste/ 7  
æþeleste þe 3e hēr on stariað), 570.
- 3estarian, *v.*, stare, cast staring glance 307 (oppæt he 3estarode  
þær 3estaþelad wæs/ æþelic in3on3).
- staðelian, *v.*, fix, make steadfast 864.
- 3estaðelian, *v.*, fix, establish 307 (3estaþelad).
- staðol, *m.*, fixed position, station, habitation 661 (uppe mid en3lum  
ēce staþelas).
- staðolfæst, *adj.*, firm, unyielding, unwavering 490 (stren3ðu  
staþolfæstre on stōwa 3ehware).
- stæl3 (stæ3l, stæ3el), *adj.*, steep 679 (sum mæ3 hēanne bēam/  
stæl3ne 3esti3an).  
[sti3an].
- stænen, *adj.*, stony, hard as stone 641 (þām þe deorc 3ewit/ hæfdon  
on hreþre heortan stæne).
- 3esteald, *n.*, abode, dwelling 304 (lifes 3esteald).
- stefn, *f.*, voice, sound 360 (hæfta stefne/ þinra mēdþiowa), 389  
(hlūdan stefne). [stæf].
- stiell, *m.*, leap, jump 719 (þurh þone æþelan styl), 723, 728.
- sti3an, *v.*, ascend, mount 464 (ærþon ūp sti3e āncenned sunu),  
498, 536 (þonan hy 3od nyhst/ ūp sti3ende ēa3um sē3un),  
544, 754.



ƷestīƷan, *v.*, (trans.) mount, ascend 514 (wile ūp heonan eard ƷestīƷan/ æƷelinƷa ord), 630; slimb 679;

(intrans.) rise, go up 749 (Ʒæt wē tō Ʒām h̄hstan hrōfe ƷestīƷan hālƷum weorcum).

stirƷan (styrƷan, styrian), *v.*, stir up, set in action (harp) 669 (hlūde fore h̄eleƷum hearpan stirƷan).

standan (standan), *v.*, continue, remain 252 (bilocen stōdan), 322 (7 h̄io Ʒonne æfter him ēce stondeð).

stōw, *f.*, place 490.

stranƷ, *adj.*, strong, powerful 647; hard, severe 856 (wæs sē drohtað strong); *compar.*, strenƷre harder 192 (Ʒēn strenƷre is/ Ʒæt ic morƷor hele).

stræl, *m.*, arrow, dart 765 (forð onsendeð/ of his bræƷdboƷan biterne stræl), 779 (dēofla strælas).

strēam, *m.*, stream, current 853 (is Ʒæt frēcne strēam/ yða ofermæta).

strenƷðu (strenƷð), *f.*, fortitude, firmness 490; strength, ability, superiority 638 (Ʒone Iudēas onƷietan ne meahtan/ in ðære Ʒodcundan Ʒæstes strenƷðu).

stronƷ 856: *see* stranƷ.

stylan (stiellan), *v.*, harden, attemper 679 (sum mæƷ st̄yled sweord/ wæpen Ʒewyrcean). [stiele].

styll 719: *see* stiell.

styllan (stiellan), *v.*, leap, rush on 745 (ofer h̄eahhleopu hlypum stylde), 747.

Ʒestyllan (Ʒestiellan), *v.*, leap, rush on to, descend, ascend, 648 (hwilum h̄e tō eorƷan eft Ʒestylde), 716 (munt Ʒestylleð).

sum, *indef. pron.* a certain one, some one 668, 670, 671, 672, 676, 678, 679, 680.

*adj.* a certain, some 302; sumum...sumum 664-673 to some one...to some other; adverbial phrase: *sume sīƷe* 318. on a certain occasion, once.



- sundbūend, *mpl.*, men, mankind 73 (*þæs þe æfre sunbūend sec3an hȳrdon*), 221 (*sundbūendum*).
- sundhen3est, *m.*, seahorse, ship 852 (*sundhen3estum*), 862 (*sundhen3estas/ ealde yðmēaras ancrum fæste*).
- sundur3iefu, *f.*, special grace, gift or privilege 80 (*in sundur3iefe*).
- sundwudu, *m.*, ship 677 (*sum mæ3 fromlice/ ofer sealtne sæ sundwudu drīfan*).
- sunne, *f.*, sun 26 (*sunnan wēnað*), 106, 114, 606, 694, 696 (*sunnan lēoma*).
- sunu, *m.*, son 91, 94 (*sunu*), 110, 126, 143, 197, 205, 210 (*mærum meotodes sunu : sunu, dat.*), 236, 297, 339, 451, 464, 589, 629, 635, 712.
- sūsl, *nf.*, torment, torture 149 (*sūslum*).
- swā, *adv.*, so, exceedingly 306 (*wlāt þā swā wīsfæst wīt3a 3eond þēodland*), 312, 501, 695 (*Hwæt sindan þā/ 3immas swā scȳne būten 3od sylfa*); so, in such a manner *swā... þæt* so... that 323-4 with a following consec. clause; so, thus, in the same way, in like manner 138, 148, 233, 426, 523 (*see þeah*).
- swā, *conj.*, as, even as, when 17 (*swā he oft dyde*), 58, 63, 132 (*swā hit en3el 3ecwæð/ ærest on Ēbresc*), 142, 455 (*swā hīe eft dydon*), 543, 547 (*swā 3ewritu sec3að*), 633, 645, 691 (*swā hē his weorc weorþað*), 699, 701, 746;  
as, accordingly as 468, 596 (*swā him lēofre bið/ tō 3efremmanne*), 681, 784 (*see 3elice*);  
as if 180 (*swā þu sylfa sīe synna 3ehwylcre/ firena 3efylled*), 850 (*see 3elīc*); *swā þæt* so that 135.  
correl. : *swā... swā* so... as, as... so 85-6, 109-18, 330-34, either... or 591-96a.
- swæs, *adj.*, dear, beloved, own 617 (*wið fæder swæsne*).
- sweart, *adj.*, evil, black, dark 269 (*se swearta 3æst*).
- swē3, *m.*, sound, voice, noise 491 (*ðā wearð semnin3a swē3 on lyfte/ hlūd 3ehȳred*). [swō3an].



swe3l, *n.*, sky, heavens, firmament 502 (swe3le), 550, 606 (under swe3les hlēo); heaven 110 (swe3les in wuldre), 203 (swe3les 3æst), 281 (þæs sēlestan swe3les bryttan), 513, 543 (swe3les ā3end), 689.

swe3le, *adv.*, brightly 393 (simle sin3ales swe3le 3ehyrste).

swel3an, *v.*, swallow, devour, absorb 560 (in þæt orle3e unryhte sweal3).

sweltan, *v.*, die, perish 191 (þonne sceal Dauides dohtor sweltan).

3eswencan, *v.*, afflict, torment 362 (hū we sind 3eswencte þurh ūre sylfra 3ewill). [3eswincan].

sweord, *n.*, sword 679.

sweotule, *adv.*, clearly, plainly 243; clearly, openly 512 (nū 3ē sweotule 3esēoð sōðne dryhten/ on swe3l faran).

3esweotulan, *v.*, make manifest 9 (3esweotula nū þurh searocræft þīn sylfes weorc).

swi3an, *v.*, be silent 190 (me nāwþer dēa3,/ sec3e ne swi3e).

swið, *adj.*, strong 716 (meotud meahtum swið);  
*compar* : swiðre right (hand) 531 (on þā swiþran hand).

3eswiðan, *v.*, support, strengthen 385 (forþon hy dædhwæte dōme 3eswiðde).

swiðe, *adv.*, very much, exceedingly 220 (tō þæs swiðe 3lēaw);  
especially, chiefly 310 (wēnde swiðe/ þæt æni3 elda æfre meahte).

swylc, *pron.*, such a thing, the same, the like 78, 80 (swylce befēn3e);  
*adj.*, such 290 (nān swylc ne cwōm/ æni3 oþer ofer ealle men).

swylce, *adv. cj.*, also, too, as well, and 60, 145, 282, 688;  
*correl.*, swylce... eac, and... also 145, 282.

sy3or 581 : *see* si3or.

sylf, *pron.*, self, himself 319, 339 (þīnre sylfre sunu), 356, etc.

syllan 375 : *see* sellan.

3esyllan (3esellan), *v.*, allot, entrust, bestow 683.

symbol, *n.*, rejoicing, festivity 550 (þā wæs symbla mæst/ 3eworden in wuldre).



**symle** (simle, simble), *adv.*, ever, for ever, always 53 (simle), 88, 103, 128, 376, 393 (simle sin3ales), 404 (simle þu bist hāli3), 777; constantly 767 (wið þām færsceyte/ symle wærlīce wearde healdan); continually, cintinuously, without intermission 108 (þu tīda 3ehwane/ of sylfum þe symie inlihtes), 323 (simle sin3ales), 477, 602 (simle); (symle of tost) 432.

**synlust**, *m.*, appetite for sin 269.

**synn**, *f.*, sin, guilt 117 (synnum bifealdne), 125 (3od wæs mid us/ 3esewen būtan synnum), 290;  
misdeed, wrong 180 (synna 3ehwylcre); sin, crime 736 (synnum 3esæled).

**synsceaða**, *m.*, malefactor, sinful outrager 706.

**synwracu**, *f.*, punishment for sin 794 (3esēon synwraçe).

**synwund**, *f.*, wound of sin 757 (forþon wē ā sculon idle lustas/ synwunde forsēon).

**synwyrcente**, *adj.*, working iniquity, sinning 841 (æ3hwylcum synwyrcentra).

## T

**tācen**, *n.*, sign, token, indication 54 (næfre wommes tācn/ in þām eard3earde ēawed weorþeð); marvel, wonder 462 (tācna fela); miracle 642 (noldan hī þā torhtan tācen oncnāwan).

**talian**, *v.*, think, consider 794 (þæs þe ic sōð tal3e).

**tēa3**, *f.*, fetter, thong 733 (cynin3 inne 3ebond/ fēonda foresprecan fyrnum tēa3um).

**teala** (tela), *adv.*, well, rightly 792 (þē ic ne hēold teala þæt mē hælend mīn/ on bōcum bibēad).

**tealtrian**, *v.*, waver, deviate from 371 (hū þe tealtri3að tydran mōde,/ hwearfiað hēanlīce).

**tēar**, *m.*, tear 172 (ic tēaras sceal/ 3ēotan 3ēomormōd).



tempel, *n.*, temple 186 (temple), 206 (nū ic his tempel eam/ 3efremed būtan fācne), 495 (cynin3 ūre 3ewāt/ þurh þæs temples hrōf), 707.

[Lat. templum].

tīd, *f.*, time, future time 82 (tōweard in tīde); time, period 406 (in ælce tīd); season 107, 235 (æfter þon tīda bi3on3); time, date of event, hour 455 (in þā æþelan tīd), 549 in þā hāl3an tīd), 632, 739, 841 (on þā snūdan tīd), 849 (on þās 3æsnan tīd).

tīlian, *v.*, strive after, aim at (with dat.) 748 (mærþum til3an).

tīr, *m.*, grace, glory 29 (7 þæt tȳdre 3ewitt tīre bewinde); glory 270 (tīres wone), 462 (tīres brytta).

tīrfruma, *m.*, source of glory, God 206 (torhtes tīrfruma).

tō, *prep.*, (with dat.) denoting motion, to 30 (3edō ūsic þæs wyrðe þe he tō wuldre forlēt), 148, 255, 268, 293 (þe þā beorhtan lāc/ tō heofonhāme hlūtre mōde/ siþþan sende), 456, 475, 485, 519, 552, 577, 648, 650, 737, 749, 859 (þæt ūs tō hālo hȳpe 3elædde/ 3odes 3æstsunu); into 624; denoting rest, at 857, in 773 (utan ūs tō fæder freoþa wilnian), 864; for 3' (wiðwurpon tō weorce), 65 (cwædon þe tō frōfre), 67, 87 (cennað tō cwealme), 124, 299 (monnum tō miltse), 414, 427, 461, 610 (tō feorhnere fīra cynne), 613, 619, 620, 623 (fēondum tō hrōþor fūslēoð 3alan); as, as a 28 (weorðe ūssum mōde tō mundboran), 36 (þe he him tō mēder 3ecēas), 223, 632 (ūs sē willa bicwōm/ hēanum tō helpe on þā hāl3an tīd), 722, 758; with dat. infin. to express 'purpose' 597 (swā him lēofre bið/ tō 3efremmanne); (with acc.) to 32 (þā þe hēanlice hweorfan sceoldan/ tō þis en3e lond ēðle bescyrede), 533 (3ewitan him þā 3on3an tō Hierusālem).

*adv.*, too 181, 373 (ne lata tō lan3e);

in the direction of 495 (þær hȳ tō sē3un/ þā þe lēofes þā 3ēn lāst weardedum); *adv. phrase* tō þæs 220 (sec3 searoþoncol tō þæs swiðe 3lēaw);



adv. expressions meaning "for ever" 8 (wundrien tō worlde), 101 (ā tō worulde forð), 57 (bist tō wuldre full), 230 (ā tō wīdan fēore), 277, 479 (āwo tō ealdre), 690 (ēce tō ealdre).

tō3ēanes, *prep.*, (with dat.) towards, to meet 546 (hwhite cwōman/ eorla ēad3iefan en3las tō3ēanes), 548, 575 (frēondum tō3ēanes/ 3on3að 3lædmōde).

torht, *adj.*, bright 107 (torht ofer tun3las), 235; beautiful, noble 186, 542 (in þære torhtan byri3); glorious, illustrious 206, 642.

torn, *n.*, grief 538 (þær wæs wōpes hrin3/ torne bitolden).

tornword, *n.*, bitter, contemptuous language 172 (tornworda fela).

tōstencan, *v.*, scatter, disperse 256 (tōstenced).

tōweard, *adj.*, (uninflected) happening, likely to happen 82; coming, about to come 137 (sæ3don tōweard).

tōwiðere, *prep.*, (with dat.) against, in reply to 185 (wrāþum tōwiþere).

tōwrecan, *v.*, scatter, dissipate 258 (wīde tōwrecene).

trēow, *f.*, truth, fidelity, faith 82, 584 (3æsthāli3 trēow).

trēowlufu, *f.*, faithful love, true love 538 (wæs sēo trēowlufu/ hāt æt heortan).

trūwian, *v.*, (with dat.) have confidence in, trust in 837 (þā þe hyra wēorcum wāce trūwiað).

tūddor (tūdor), *n.*, offspring, progeny 688 (cræftum weorðap/ eorþan tūddor).

tun3ol, *nm.*, a heavenly body, planet 235 (torht mid tun3lum), 607, 671 (ryne tun3la), 699 (mōno līxeð/ 3æstlic tun3ol); star 107 (torht ofer tun3las).

twē3en, *num.* two 506 (en3las twē3en).

týdre (tiedre), *adj.*, weak, infirm 29, 371 (tyðran mōde).

tyht, *m.*, motion, move, march 811 (brond bið on tyhte). [tēon].

tȳn (tīen), *num.*, ten 542 (tȳn niht þā 3ēn).



## p

*pā*, *adv.*, then 195, 233, 306, 326, 468, 491, 527, 533, 659, 703, 738 ;  
adv. expressions *pā 3iet* 351 yet, still, *pā 3ēn* 496, 542 still,  
yet.

*conj.*, when 34 (*pā forhwyrfed wæs*), 46, 355, 443, 448, 456, 550,  
614, 628, 720, 724, 727, 729, 731, 737 (*pā hē tō heofonum*  
*āstā3/* on his ealdcyððe), 858, 866 ; since, as 233 (*pā hit*  
*swā sceolde*).

*correl.*, *pā* . . . . . *pā* then . . . . . when 738b-742b.

*pær*, *conj.*, where 43 (*pær wīna fela wearð inlihted*), 346, 436, 438,  
462, 750 (*pær is hyht 7 blis/ 3epun3en þe3nweorud*) ;  
there where 307, 734, 753, 795 (*pær moni3 bēoð, on 3emōt*  
*lædað*) ; while, when, then when 495 (*pær hý tō sē3un*),  
568, 706 ;

if 843 *pær hē hinesylfne on pām si3epreate/ behydan*  
*mæ3e*.)

*correl.*, *pær* . . . . . *pær* there . . . . . where 838-42b.

*adv.*, there, in that place 327 (*mid ēa3um pær on wlātade*), 447,  
454, 537, 540, 721, 801.

*pæt*, *conj.*, (1) subject clause : 4, 193, 201, 318, 454 ;

(2) obj. clause : 24, 34, 198, 203, 236, 263, 280, 284, 304a,  
317, 360, 432, 692, 754, 775, 816, 818, 822 ;

(3) appositional clause : 80, 97, 100, 186, 210, 226, 246,  
289, 301b, 326b, 338, 374, 392, 447, 552, 752, 848, 859,  
861 ;

*pæt*, *conj.*, (4) consecutive clause : 7, 135 (*see swa*), 160 (*pæt*  
*þec weorðien*), 264, 270, 297, 343, 345, 367, 375,  
479, 589, 749, 783 ;

(5) final clause : 115, 304b, 384, 442 (*pæt þū sōð wite/*  
*hū pæt 3eēode*).

*pætte*, *conj.*, that (appositional clause) 417, 451, 600, 656, 715 ;  
that (subject clause) 143.



*pe*, *rel. pron.*, 2 (*ðū eart sē weallstān þe ðā wyrhtan iu/ wiðwurpon tō weorce*), 292, 335, 413, etc.

*conj.*, that 25, 30, 89, 221, 242, 431.

*pē* 792 : *see* under *sē*.

*pēah*, *conj.*, although, even if 368 (*pēah we fænþo wið þec/ þurh firena lust 3efremed hæbben*).

*pēah*, *adv.*, yet, still, nevertheless in the phrases *se pēah* nevertheless 211 (*fæmne forð se pēah*), *swā pēah* yet 523.

*pearf*, *f.*, need, distress 22 (*Hūru we for þearfe þās word sprecað*), 112 (for *þearfum*) ; need of (with gen.) 255 (*ūs is þīna ārna þearf*), (with a clause) 373 (*ūs is lissa þearf*) ; needful, necessary (with a clause) 11 (*nū is þām weorce þearf/ þæt sē cræst3a cume 7 sē cynin3 sylfa*), 751 (*is ūs þearf micel*), 847 ; benefit, profit, advantage 707 (*3æstes þearfe*), 816.

*pe3n*, *m.*, thane, follower, disciple 283, 457 (his *pe3na 3edryht*), 470, 497 (*pe3nas 3ecorene*), 541, 553, 710 (*3odes pe3na blæd*).

*pe3nun3*, *f.*, service, ministry ; (pl.) attendants, retinue 354 (7 his *pe3nun3a*).

*pe3nweorud*, *n.*, host of thanes, band of followers 751.

*3eþencan*, *v.*, think of, remember 370 (7 *ūsse yrmþa 3eþenc*) ; wish, desire, long for 288 (*3eþōhtest þrymlīce þrīsthyc- 3ende*). [*þanc*].

*pendan* 590, 800 ; *see* *penden*.

*penden*, *conj.*, while, as long as 590 (*cwic pendan hēr wunat. 3ecēosan mōt*), 597, 772, 800 (*pendan 7 † yþast meahtan/ frōfre findan*), 814, 817.

*pēod*, *f.*, nation, people, men 127 (*3eþwære on pēode*), 224 (*pēoda cynn*), 377 (*3eþēon on pēode þīnne willan*), 847.

*pēodbūende*, *mpl.*, earthdwellers, men 616 (*pēodbūendum*).

*pēode3sa*, *m.*, general terror 833.

*pēoden*, *m.*, Lord, ruler, king (God, Christ) 332, 354 (*pēodnes þryð3esteald*), 457, 541, 553, 612 (*pēodne ūssum*), 791 (*ðonne eft cyneð en3la pēoden*). [*pēod*].



*ƿēodenstōl*, *m.*, throne 397 (7 *ymb ƿēodenstōl ƿrinȝað ȝeorne*).

*ƿēodland*, *n.*, region, country 306.

*ȝeƿēon*, *v.*, flourish, grow, increase 377 ;

prosper, be great 751 (*ȝeƿunȝen ƿeȝnweorud* ;

pp. *ȝeƿunȝen* distinguished, virtuous (OE. *ƿēon* < \**ƿinxan*, older \**ƿenxanan* : Goth. *ƿeihan*).

*ƿēostru* 116 : see *ƿȳstru*.

*ƿēs*, *ƿes*, *pron.*, this : *ƿis neut. acc. sg.* 32 (*tō ƿis enȝe lond ēðle bescyrede*), 627 ;

*ƿās neut. acc. pl.* 22 (*hūru we for ƿearfe ƿās word sprecað*), 318 ; *nom. pl.* 826 ;

*ƿās fem. acc. sg.* 59 (*sioh nū sylfa ƿe ȝeond ƿās sīdan ȝesceaft*), 239, 329, 356 (*sylf settende ƿās sīdan ȝesceaft*), 515 (*mid ƿās enȝla ȝedryht*), 519, 659 (*sē ƿās world ȝescōp*), 849, 855 ;

*ƿēos fem. nom. sg.* 89 (*hwæt is ƿēos wundrunȝ, ƿe ȝe wāfiað*), 842 ;

*ƿisne m. acc. sg.* 249 (*ƿu ƿisne middanȝeard milde ȝeblissa*), 570 (*ƿisne ilcan ƿrēat ƿe ȝē hēr on stariað*), 574 ;

*ƿisses n. gen. sg.* 238 (*ærƿon ðht ƿisses æfre ȝewurde*) ;

*ƿisse fem. dat. sg.* 344 (*in ƿisse dēaðdene ȝedwolan hyran*).

*ƿinȝ*, *n.*, event 224 (*ƿæt wæs ƿāra ƿinȝa ƿe hēr ƿēoda cynn/ȝefruȝnen mid folcum*) ; condition, state 25, 376 (*ƿā sēllan ƿinȝ*) ;

in the phrase *ælces ƿinȝes* entirely, in every respect 333 (*eft unmaele ælces ƿinȝes/lioƿucaȝan bilēac lifes brytta*).

*ȝeƿinȝian*, *v.*, (with *dat.*) intercede for, plead, mediate 342 (*ȝeƿinȝa ūs nū ƿristum wordum*) ;

settle (dispute), conciliate 616 (7 *ȝeƿinȝade ƿēodbūendum/wið fæder swæsne fæhȝa mæste/ cyninȝ ānboren*).

*ƿinȝstede*, *m.*, place of assembly 497 (on *ƿām ƿinȝstede*).

*ƿonan* (*ƿanon*), *adv.*, from that place, thence 625 (*ƿonan wītes fyr/ of ƿære eorðan scealt eft ȝesēcan*), 759 ;

whence, from which 269, 535 (*ƿonan hy ȝod nȳhst/ ūp stīȝende ēagum sēȝun*).



- ƿonc** (**ƿanc**), *m.*, gratitude, thanks 599 (**ƿonc būtan ende**) ;  
*ƿonc secƿan* give thanks 127, 209, 601, 612.
- ƿeƿonc** (**ƿeƿanc**), *m.*, grace, mercy, favour 315 (*ær him ƿodes enƿel  
 ƿurh ƿlædne ƿeƿonc/ ƿā wisan onwrah*).
- ƿonne** (**ƿanne**), *adv.*, then, after that 13 (7 **ƿonne ƿebēte** . . . **nū  
 ƿebrosnad** is . . . **hūs under hrōfe**), 254, 322, 525 ;  
 then, at that time 797 (**ƿonne h cwacað, ƿehyreð cyninƿ  
 mæðlan**), 827 ; then, consequently 191 ;  
*conj.*, when 155 (**ƿonne ƿu heonan cyrre**), 674, 763, 807, 824 ;  
 when, since, seeing that 791, 832, 844 ;  
 than (after comparative) 422 (*ac ƿæt wæs mā cræft* . . .  
**ƿonne hit eorðbūend ealle cūƿan** . . . **ƿurh ƿeryne**), 839,  
 842.
- ƿracu**, *f.*, fury, onrush, attack 593 (*swā ƿrymmes ƿræce swā ƿystra  
 wræce*).
- ƿrēat**, *m.*, host, troop, band 492 (*heofonenƿla ƿrēat*), 517 (*mid  
 ƿyslice ƿrēate*), 570, 738. [**ƿrūtian**].
- ƿrida**, *num. adj.*, third 726 (*Wæs sē ƿrida hlȳp/ rodocyninƿes ræs*).
- ƿrim** 423 : *see* **ƿrymm**.
- ƿrinƿan**, *v.*, throng, press, crowd upon 397.
- ƿrist**, *adj.*, bold 342.
- ƿriſthycƿende**, *adj.*, firm of purpose, bold, braveminded 288 (*ƿeƿōh-  
 test ƿrymlīce ƿriſthycƿende*).
- ƿrosm**, *m.*, smoke 116 (*ƿrosme beƿeahte 7 in ƿēostrum hēr/ sæton  
 sinneahtes*).
- ƿrōwinƿ** (**ƿrōwunƿ**), *f.*, suffering, martyrdom 470 (*ƿurh his  
 ƿrōwinƿa*).
- ƿrymm**, *m.*, host, multitude 71 (*Ēalā wīfa wynn ƿeond wuldres ƿrym/  
 fæmne frēolicast ofer ealne foldan scēat*), 217, 653 (*hēah 7  
 hāliƿ/ ofer heofona ƿrym*), 833 ;  
 power, ability, strength, force 388, 593, 726 (*ealra ƿrymma  
 ƿrym*) ; glory, majesty, greatness 599 (*wuldor ƿæs āƿe/  
 ƿrynesse ƿrym*), 657 (*in monnes hīw ofer mæƿna ƿrym/  
 hāliƿ from hrūsan ahafen wurde*) ; (glorious) lord 83  
 (*wuldres ƿrym*), 204, 423 (*rodera ƿrim*), 726, 740.



**Prymfæst**, *adj.*, illustrious, glorious, mighty 457 (**Þēoden Prymfæst**).

**Prymful**, *adj.*, glorious, majestic, peerless 541 (**Þe3nas Prymfulle**).

**Prymlice**, *adv.*, splendidly, magnificently 288.

**Prynes** (**Þrines**), *f.*, Trinity 379 (**hēah 7 hāli3 heofoncund Þrynes**), 599.

**Pryð3esteald**, *n.*, splendid abode, palace 354.

**Þu**, **Þu**, *pron.*, thou 115 (**Þæt ðu inlēohte**), 176, 328, etc. ;

**Þec**, *acc. sg.*, 61 (**hu Þec heofones cynin3/ sīðe 3esēceð 7 sylf cymeð**), 330, 368, etc. ;

**Þē**, **Þe**, *acc. sg.*, 222, 299 (**7 Þē Maria forð/ efne nuwemme ā 3enealden**), 328 ;

**Þē**, **Þe**, *dat. sg.*, 296 (**7 Þē meahta spēd/ snūde cýðan**), 301, 317, etc. ;

**Þē**, **Þe**, *refl. pron.*, 59 (**sioh nū sylfa Þē**) ;

**Þīn**, *gen. sg. : adj.*, 9 (**Þīn sylfes weorc**), 339, 349, 367, etc. ;

**3ē**, **3e**, *nom. pl.* ye 476 (**3efēoð 3ē on ferððe, . . . næfre ic from hweorfe**), 570, 573, 575, etc. ;

**inc**, *dual. dat.*, 357 (**bām inc is 3emāne/ hēah3æst hlēofæst**) ;

**eowic**, *acc. pl.*, 477 (**ac is lufan symle læste wið ēowic**) ;

**eow**, *dat. pl.*, 478 (**7 ēow meaht 3iefe 7 mid wuni3e**), 479, 488, 489, 577, etc.

**Þurfan**, *v., pret. pres.* **Þearf** : need, be required 81, 779 (**no Þearf him ondrædan dēofla strælas/ æni3 on eorðan**).

**Þurh**, *prep.*, (with *acc.*), by means of, 9, 298 (**Þæt Þu sunu dryhtnes/ Þurh clāne 3ebyrd cennan sceolde/ monnum -tō miltse**), 470 ;

through, by use of, through the medium of 38, 321 (**7 Þurh Þā fæstan locu foldan nēosan**), 328, 420, 425, 649, 665, etc. ;

in consequence of, as a result of, on account of 49 (**Þurh horsc-ne hād her3an willað**), 199, 315, 359, 362, 369, 480,

620, etc. ; by 44 (**Þær wīsna fela wearð inlihted/ lāre lon3sume Þurh līfes fruman**) ;

in the name of 197 (**sōð ic sec3e Þurh sunu meotudes**).



(temporal) during, for, throughout 778 (Sīe him lof symle/  
Purh woruld worulda wuldor on heofnum) ;

(with gen.) by 189 (7 nū 3ehwyrfed is/ Purh nāthwylces).

þus, *adv.*, thus, in this manner 686, 744 ;

so, to such an extent 156 (mæni3o þus micle) ;

as follows 196 (7 þus reordade).

3eþwære, *adj.*, united, concordant, harmonious 127 (3eþwære on  
þēode).

þý 790 : see under sē.

þý læs, *conj.*, (with subj.) least 684 (þý læs him 3ielþ sceþþe/  
Purh his ānes cræft ofer oþre forð), 762 (þī læs unholdan/  
wunde 3ewyrcen), 768.

þyslic (þyllic), *pron. adj.*, such, such a 517 (þyslice).

þýstru, *f.*, darkness, gloom 116, 227 (þæt witi3 3od/ lifes ordfruma  
lēoht 7 þýstro/ 3edælde dryhtlice), 593.

U

ufancund, *adj.*, from above heavenly, celestial 503 (son3 ahōfun/  
āras ufancunde, æþelin3 heredum/ lofedun liffruman).

unāþrēotend, *adj.*, unwearied 388 (unāþrēotendum þrymmum  
sin3að).

unbræce, *adj.*, unbreakable, indestructible 6 (7 3esomni3e sīde  
weallas, / fæste 3efō3e flint unbræcne).

under, *prep.*, (with dat.) under, beneath 14, 45, 219, 226, 286, 484 (7  
fulwiað folc under roderum), 502, 526, 588, 606 (7 weder  
liþe/ under swe3les hlēo) ; under (the sway of) 705  
(æfyllendra ēahtnysse bād/ under hæþenra hyrda 3ewealdum) ;  
(with acc.) beneath, into 769 (þý læs sē āttres ord in  
3ebu3e biter bord3elac under bānlocan).

unhnēaw, *adj.*, liberal bounteous 686 (3eofum unhnēawum).

unholda, *m.*, fiend, devil 762 (unholdan).



unmæle, *adj.*, immaculate, spotless 333, 721 (Wæs sē forma hlȳp þā hē on fæmnan āstāƿ/ mæƿeð unmaele).

unmurnlice, *adv.*, pitylessly 812.

unrīm, *n.*, countless number 569 (folces unrīm).

unryhte (unrihte), *adv.*, unjustly, wrongly 560 (in þæt orleƿe unryhte swealƿ).

unwemme (d), *adj.*, immaculate 300 (7 þe Maria forð/ efne unwemme ā ƿehealden), undefiled, pure 418 (onfēnƿ æt fæmnan flæsc unwemme).

ūp, *adv.*, up, on high 353, 528 (ofer hrōfas upp/ hāliƿra helm), 693 (hēalice upp/ sunne 7 mōna); upwards 464 (ærþon ūp stiƿe āncenned sunu), 514, 536, 544, 630, 646, 651 (he wæs upp hafēn enƿla fæðmum), 754.

ūpcund, *adj.*, heavenly 268 (tō þām ūpcundan æþelan rice).





ūplic, *adj.*, heavenly 102 (in þām ūplican enƿla drēame).

upp 528, 651, 693: *see* ūp.

uppe, *adv.*, above, on high 387 (uppe mid enƿlum ā brēmende), 661.

ūpstiƿe, *m.*, ascension 615, 655, 711. (hwæþre forð bicwōm/ þurh ƿæstes ƿiefe ƿodes þeƿna blæd/ æfter ūpstiƿe ēcan dryhtnes).

ūpweƿ, *m.*, way to heaven 20 (se þe locan healdeð lif ontyneð/ ēadƿum ūpweƿas, oþrum forwyneð/ wliƿan wilsīþes).

ūr, *m.*, bison, aurochs; the rune  here represents *ūre* ours 805 ( wæs lonƿe  flōdum bilocen lifwynna dæl/  on foldan).

ūt, *adv.*, out, forth 329 (þurh þe waldend frēa/ æne on þās eorðan ūt siðade).

utan (uton, wuton), *v.*, let us 771 (Utan ūs beorƿan þā/ þenden wē on eorðan eard weardiƿen), 773, 864.



## W

wāc, *adj.*, frail 855 (þe wē hēr on lācað/ 3eond þās wācan woruld).

wāce, *adv.*, negligently, ill 799 (þām þe him ær in worulde wāce hýrdon) ; freely, faintly 837 (þā þe hyra weorcum wāce trūwiað).

wāfian *v.*, be amazed 89 (hwæt is þēos wundrun3, þe 3e wāfiað).

waldend (wealdend), *m.*, Ruler, Sovereign 46, 163 (mid waldend fæder), 240 (mid þī waldende worhtes calle), 258, 328, etc.,

wælm (wielm), *m.*, surging, raging, of, fire, flame 831 (wælmum biwrecene). [weallan].

wāpen, *n.*, weapon, sword, (in pl.) arms 565 (ne meahtan wiþerbrō3an wi3e spōwan/ wāpna wyrpum), 680, 775 (wið sceapan wāpnum/ lāþra ly3esearwum).

wær, *f.*, agreement, bond of friendship, fidelity 583 (wær is ætsomne/ 3odes 7 monna, 3æsthāli3 trēow).

wærfæst, *adj.*, faithful, honourable 384.

wær3ðu (wier3ðu, wyr3ðu), *f.*, evil, wickedness 57 (ac þe firina 3ehwylc feor abū3eð/ wær3ðu 7 3ewinnes ; gen. sg. wær3ðu) ;

condemnation, curse 98 (Euan scyld eal forpynded./ wær3ða āworpen). [wear3].

wærlice, *adv.*, warily, cautiously 767 (wið þām færsceyte/ symle wærlice wearde healdan).

wæter, *n.*, water, sea 851 (ofer cald wæter cēolum liðan).

3eweald, *n.*, power, possession 228 (7 him wæs dōmes 3eweald) ; rule, sway, control 705 (3ewealdum).

weall, *m.*, wall, rampart 5, 11 (7 sōna forlæt/ weall wið wealle).

weallan, *v.*, be agitated, boil 539 (hreðer innan wēoll/ beorn brēost-sefa).

wealldor, *n.*, door in a wall, gate 328 (þu eart þæt wealldor).



- weallstān, *m.*, cornerstone 2 (ðu eart se weallstān þe ðā wyrhtan iu/  
wiðwurpon tō weorce).
- weard, *m.*, Lord, protector, guardian 134 (þæt is ēst 3ereht/ rūme  
bi 3erynum..... "nū is rodera weard/ 3oð sylfa mid ūs),  
222, 243 (cum nū si3ores weard./ meotod moncynnes), 527.
- weard, *f.*, guarding, keeping watch 767 (wearde healdan).
- weardian, *v.*, hold, occupy, inhabit 772 (þenden wē on eorðan eard  
weardi3en); *lāst weardian*: 'follow closely' 496 (þā þe  
lēofes þā 3ēn lāst weardedum).
- weccan, *v.*, cause, bring forth, produce 609 (du3uðe weccaþ/ tō  
feorhnere fira cynne).
- weder, *n.*, weather, air, condition of the atmosphere 605 (7 weder  
līpe/ under swe3les hlēo).
- we3, *m.*, path, road, way 681 (sum con won3a bi3on3/ we3as  
wið3ielle).
- wel, *adv.*, well, properly 3(wel þe 3eriseð), 551; rightly, fitly 547  
(ðæt is wel cweden swā 3ewritu sec3að); excellently 668  
(sum mæ3 fin3rum wel/ hlūde fore hæleþum hearpan  
stir3an).
- wela, *m.*, weal, prosperity, riches 605 (welan ofer wiðlond).
- wēn, *fm.*, opinion, supposition 212 (7 þu fæder cweden/ woruldcund  
bi wēne); hope, expectation: the rune 804 (Biþ sēþ  
scæcen/ eorþan frætwa).
- wēnan, *v.*, think 310 (wēnde swiðe/ þæt æni3 elda æfre meante);  
(with gen.) look for, expect, hope 26 (sunnan wēnað), 81;  
fear for, despair of 789 (hūru ic wēne mē/ 7 ēac ondræde  
dōm ðy rēþran).
- wendan, *v.*, 'wend' one's way, go, proceed 650 (wende to worulde).  
[windan].
- weolme, *f.*, choice, pick of one's fellow creatures 445 (mæ3ða  
weolman/ mærrē meowlan).



weorc, *n.*, work, building 9 (þin sylfes weorc) ;

work, what is wrought 3, 11, 67 (Nū is þæt bearn cymen/  
āwæcneð tō wyrpe weorcum Ēbrēa) ; work, creation 691  
(swā hē his weorc weorþað) ; deed 21 (3if his weorc ne  
dēa3), 750, 784 (swā wē wīðfeorh weorcum hlōdun), 837.

3eweorc, *n* work, handiwork, workmanship 112 (þin ā3en 3eweorc).

weored 482 *see* weorod.

weorod (weorud, weored), *n.*, host, troop, multitude 493 (heofonen3la

þrēat/ weorud wlitescy̅ne, wuldres āras/ cwōmun on corðre ;) 554 ; in phrases applied to the Deity, the Lord of hosts 161  
(weoroda wuldorcynin3), 229, 347, 407, 428, 631 ;  
followers, servants 458 (3elaðade lēof weorud) ; people 120,  
482 (weoredum cyðað/ bodiað 7 brēmað beorhtne 3elēafan)  
[wer rād].

weorðan, *v.* be 396 (7 mid hyra fiþrum frēan ælmiht3es/ onsyne  
wearð) ; come to exist 277 (þāra e3e wurde tō wīðan fēore).  
become, turn into (with pred. subst.) 742, (with tō) 28  
(wearðe ūssum mōde tō mundboran).

be, become (with pred. adj.) 24 (7 mynd3iað þone þe mon  
3escōp/ þæt he ne beteru cēose weorðan), 38, 200 ; be,  
become (as auxiliary with pp.) 43 (þær wīсна fela wearð  
inlihted), 55 (ēawed weorþeð), 84, 232, 444, 491, 658, 839.

3eweorðan, *v.*, (often passive) : come to be, come to pass 37 (þæt  
wæs 3eworden būtan weres frī3um), 226 ;

come to be, exist 216, 230, 238 (ærþon ðht þisses æfro  
3ēwurde.), 351 ;

be made 551 (þā wæs symbla mæst/ 3eworden in wuldre) ;  
become, be made (with pred. adj.) 40 (in worlde 3ewearð  
wifes 3earnun3), 317 (þæt sōð 3ewearð), 715 (cūð þæt  
3eweorðeð), 740, (with pred. subst.) 93 (7 ēac mōdor  
3ewearð/ mære meotudes suna), 122, 210, 230 ;

become, turn, turn into (with to) 624, 722 (þæt tō frōfre  
3ewearð/ eallum eorðwarum).



- weorðian, *v.*, worship, adore 160 (þæt þec weorðien), 394  
 (weorðian waldend wīde 7 sīde), 433 (3od weorþi3e);  
 grace, adorn 691;  
 enrich, ennoble 687 (cræftum weorðaþ eorþan tūddor).
- 3eweorðian, *v.*, esteem, venerate 407 (wīde 3eweorþad);  
 honour, distinguish, exalt 659 (ðā ūs 3eweorðade sē þās  
 world 3escōp).
- weorðlic, *adj.*, exalted, worthy 83 (hūru trēow in þe/ weorðlicu  
 wunade).
- weorðmynd, *f.mn.*, dignity, glory 378 (weorðmynda full).
- weorud, 458, 493, 554; *see* weored.
- wer, *m.*, man, husband 37, 101, 419 (7 sīo weres frī3a niht ne cūþe);  
 (in pl.) men and women 416, 509 (ofer wera men3u), 634  
 (helm wera).
- 3ewerian, *v.*, clothe, array 447 (in hwītum hræ3lum 3ewerede), 552.  
 [waru].
- wēri3, *adj.*, weary, miserable 16 (þone wēr3an hēap), 151 (wēri3um  
 wīteþēowum wōpe forcymenum), 264 (wēr3um wreccan);  
 sad 802 (þær sceal forht moni3/ on þām won3stede  
 wēri3 bīdan). [wōr].
- weri3 (wyri3), *adj.*, wicked, accursed 363 (wer3an 3æstas).  
 [wear3].
- werðēod, *f. pl.*, people, men, nations 600 (þætte werþēode/ sec3en  
 dryhtne þonc du3uða 3ehwylcere), 714 (waldend werþēoda).
- wesan, *v.*, be, become 583 (sib sceal 3emæne/ en3lum 7 ældum ā  
 forð heonan/ wesan wīdeferh), 814, 856, etc.;  
 be (with pp.) 131 (hū þu 3lēawlice/ mid noman rhyte  
 nemned wære/ Ēmmanūhel), 142, 216, 224;  
 exist 111 (būtan an3inne æfre wære), with the idea of  
 motion 527 (ðā wæs wuldres weard.....wolcnu  
 bīfēn3un/ hēahen3la cynin3.....ofer hrōfas upp).  
 eam 167, 206 (Nū ic his tempel eam/ 3efremed būtan  
 fācne); eart 2, 58 (swā þu 3ehāten eart), etc.;  
 is 326 (nū þæt is 3efylled), 416, etc.



- sind 362 (hū we sind 3eswencte þurh ūre sylfra 3ewill), 561, etc.; sindan 694 (hwæt sindan þā/ 3immas swā scýne); sie (subj.) 410 (sīe þe in hēannessum/ ēce hālo), 414, etc.; wæs 307, 308, etc.; wæron 449 (bodan wæron 3earwe), etc.; wære (subj.) 304 (þæt he wære 3elæded), 451; wæren 692 (þæt ahæfen wæren hāl3e 3immas);
- nis 94 (þæt monnum nis/ cūð 3eryne), 219, 241;
- næs 351 (næs æni3 þā 3iet en3el 3eworden). see bēon.
- wīd, *adj.*, vast, broad, long; in phrases meaning "for ever": 230, 277, 439 (ealne wīdan feorh). (see feorh).
- wīde, *adv.*, widely, far and wide 185 (is þæt wīde cūð), 258, 394 (see sīde), 407, 810.
- wīdefeorh 784: see wīdeferh.
- wīdeferh, *adv.*, for ever, always 163 (wunast wīdeferh), 583; through all time, during life 784 (swā wē wīdefeorh weorcum hlōdun/ 3eond sīdne 3rund).
- wīd3iell, *adj.*, widespread, extensive 681 (sum con won3a bi3on3/ we3as wīd3ielle).
- wīdlond, *n.*, extensive country 605 (welan ofer wīdlond).
- wīdwe3, *m.*, (in pl.) distant regions 482 (3eond wīdwe3as).
- wīf, *n.*, wife, lady, woman 40 (wīfes 3earnun3), 71 (Ēalā wīfa wynn 3eond wuldres þrym), 101.
- wī3, *n.*, battle, war, strife 564 (wī3e spōwan), 673 (sumum wī3es spēd 3iefed æt 3ūpe).
- wī3ende, *pres. part. adj.*, fighting (man) 409 (wī3endra hlēo).
- wīlcuma, *m.*, 'welcome' guest 554 (3esē3on wīlcuman).
- wīldæ3, *m.*, day of joy 459 (hý þæs lāreowes/ om þām wīldæ3e word ne 3ehyrwdon/ hyra sinc3iefan).
- wīl3ifa (wīl3iefa), *m.*, gracious giver, king 537 (hyra wīl3ifan).
- 3ewill, *n.*, will, wish, desire 362 (hū we sind 3eswencte þurh ūre sylfra 3ewill); (gen. adv.) 3ewilles, willingly 154 (hider 3ewilles).



- willan*, *m.*, will, wish, desire 377 (*þæt we siþþan forð/ þā sēllan þinȝ symle mōten,/ ȝeþēon on þēode þinne willan*); joy, delight, desirable thing 631 (*ūs sē willa biċwōm/ hēanum tō helpe on þā hālȝan tīd*).
- willan*, *v.*, will (denoting futurity) 143 (*þætte sunu meotudes sylfa wolde ȝefælsian foldan mæȝðe*), 319, 514 (*wile ūp heonan eard ȝestiȝan/ æþelinȝa ord*), 523, 571; will, be willing, wish, desire (with infin.) 49 (*ðāra þe ȝeneahhe noman scyppendes/ þurh horscne hād herȝan willað*), 129, 274 (*hreddan wille*), 517 (*wē mid þyslice þrēate willað/ ofer heofona ȝehlidu hlaford ferȝan*), 577, 631, 803 (*hwæt him æfter dædum dēman wille/ wrāþra wīta*), 815. (with a clause following) 817.
- wilnian*, *v.*, beg for, entreat, petition for (with gen.) 773 (*utan ūs tō Fæder freoþa wilnian*).
- wilsīð*, *m.*, desired journey 21 (*ōþrum forwyrneð/ wlitigan wilsīþes ȝif his weorc ne dēaȝ*).
- windiȝ*, *adj.*, windy 855 (*windȝe holmas/ ofer dēop ȝelād*).
- ȝewinn*, *n.*, toil, labour 622 (*on þære þū scealt yrmþum lifȝan/ wunian in ȝewinne*); strife, conflict 57 (*ac þe firina ȝehwylc feor ābūȝeð/ wærðo 7 ȝewinnes*).
- wīs*, *adj.*, wise, learned 664 (*sumum wordlaþe wīse sendeð/ on his mōdes ȝemynd þurh his mūþes ȝæst/ æðele* 731 et).
- wīse*, *f.*, matter, thing 43 (*þær wīsna fela wearð inlihted/ lāre lonȝsume þurh lifes fruman*); condition, state of things 316 (*ær him ȝodes enȝel þurh ȝlædne ȝeþonc/ þā wīsan onwrāh*); direction 229 (*7 þā wīsan ābēad weoroda caldor*).
- wīsfæst*, *adj.*, wise, sagacious, learned 64 (*wītȝan wīsfæste wordum sæȝdon,/ cȳðdon Crīstes ȝebyrd*), 306 (*wlāt þā swā wīsfæst wītȝa ȝeond þēodland*).
- witan*, *v.*, know, be aware of 384 (*þæt we hine witan motan*); understand, perceive 442 (*mōðcræfte sēc/ þurh sefan snyttre þæt þū sōð wite*).



- Ʒewitan**, *v.*, go, depart 494 (cyninƷ ūre Ʒewāt/ þurh þæs temples hrōf) ; (with infin. of a verb of motion) 533 (Ʒewitan him þā ƷonƷan tō Hierusālem).
- wīte**, *n.*, torment, torture 595 (swā wīte mid wrāþum swā wuldor mid ārum) punishment 804 (wrāþra wīta) ; hell, woe, misery 264 (þæt se wīte bona/ in helle Ʒrund hēan Ʒedreōse). 625 (wītes fyr).
- wītedōm**, *m.*, prophecy 212 (sceolde wītedōm/ in him sylfum bēon sōðe Ʒefylled).
- wīteðēow**, *m.*, freeman legally enslaved, slave 151.
- wītƷa**, *m.*, wise man, prophet 46 (wītƷena wōðsonƷ), 64, 306, 469 (wītƷena word).
- wītiƷ** (wittiƷ), *adj.*, wise, omniscient 226 (þæt wītiƷ Ʒod/ līfes ordfruma lēoht 7 þýstro/ Ʒedælde dryhtlice).
- Ʒewitt**, *n.*, mind, conscience 29 (7 þæt týdre Ʒewitt tīre bewinde) ; intellect, understanding 640 (þām þe deorc Ʒewit/ hæfdon on hreþre heortan stænne).
- wið**, *prep.*, (with dat.) beside, near 11 (7 sōna forlæt/ weall wið wealle) ; with, against, from 567 (hilde Ʒefremede/ wiþ his ealdfēondum ānes meahtum), 761 (þā ūs Ʒescildaþ wið sceppendra/ eƷlum earhfarum), 766, 775 ;  
(with acc.) with, against 368 (þēah we fāhþo wið þec/ þurh firena lust Ʒefremed hæbben) ; to, towards 477 (ac ic lufan symle læste wið ēowic) ; (settle) with 617 (7 ƷeþinƷaðo þēodbūendum/ wið fæder swæsne fāhþa mæste).
- wiðerbrōƷa**, *m.*, adversary, the devil 564 (ne meahtan wiþerbrōƷan wīƷe spōwan/ wæpna wyrpum).
- wiðweorpan**, *v.*, reject 3 (ðu eart se weallstān þe ðā wyrhtan iū/ wiðwurpon tō weorce).
- wlātian**, *v.*, gaze, look upon, behold 327 (þæt se frōda þā/ mid ēaƷum þær on wlātade). [wlītan].



wlitan, *v.*, gaze, look, observe 306 (wlāt).

wlite, *m.*, brightness, beautiful appearance, beauty 848 (þæt wē  
 3æstes wlite ær þām 3ryrebrō3an/ on þās 3æsnan tīd  
 3eorne biþencen).

wlitescýne (sciēne), *adj.*, lively, beautiful 493 (weorud wlitescýne), 554.

wliti3, *adj.*, bright, welcome 21; radiant, beautiful 378 (Ēalā sēo  
 wliti3e weorðmynda full hēah 7 hāli3 heofoncund þrynes).

wolcen, *n.*, cloud 527 (nom. pl. wolcnu) (wolcnu bifēn3un/ hēahen3la  
 cynin3); in the phrase *under wolcnum* under heaven, on the  
 earth 226, 588. [welkin].

womm (wamm), *m.*, evil, sin, crime 54 (næfre wommes tācn/ in  
 þām eard3earde ēawed weorþeð), 179; impurity, spot, stain  
 188 (þæt ic of þām torhtan temple dryhtnes/ onfēn3 frēolice  
 fæmnan clāne,/ womma lēase).

won (wan), *adj.*, wanting in, devoid of (with gen.) 270 (þæt we tīres  
 wone/ ā būtan ende sculon ermþu drēo3an).

won3 (wan3), *m.*, plain, field 680 (sum con won3a bi3on3/ we3as  
 wīd3ielle); country, countryside 810 (won3as hrēosað/  
 bur3stede berstað).

won3stede (wan3stede), *m.*, place, locality 802 (þær sceal forht  
 moni3/ on þām won3stede wēri3 bīdan).

wōp, *m.*, weeping, lamentation 151 (wōpe forcymenum/ bitrum  
 brynetēarum), 537 (þær wæs wōpes hrin3/ torne bitolden).

word, *n.*, words, speech, sentence (sg. & pl.) 22 (hūru we for þearfe  
 þās word sprecað), 179 (7 þu þā word spricest/ swā þu  
 sylfa sīe synna 3ehwylcre/ firena 3efylled), 316 (þā wīsan  
 onwrah 7 þæt word ācwæð), 401, 469, 474, 714, 798 (3ehyreð  
 cynin3 mæðlan,/ rodera ryhtend, sprecað rēpe word), 823;  
 (pleonastically) *dat. instr. sg.* 169; *dat. instr. pl.* 64, 342,  
 509 (cleopedon of hēahþu/wordum wrætlicum ofer wera  
 men3u/ beorhtan reorde); speech (contrasted with action)  
 429 (dædum 7 wordum/ her3en holdlice); command, order



459 (word ne 3ehyrwdon/ hyra sinc3iefan) ; incarnate Word  
120 (nū we hyhtfulle hālo 3elyfað/ þurh þæt word 3odes  
weorodum brun3en).

wordewide, *m.*, words, speech, utterance 673 (sum mæ3 searolice/  
wordewide wītan).

wordlaðu, *f.*, speech, discourse, conversation 664 (sumum wordlaþe  
wīse sendeð/ on his mōdes 3emynd þurh his mūþes 3æst/  
æðele 73iet).

word3eryne, *n.*, mystic expression, dark saying 463 (þær him tæcna  
fela tīres brytta/ onwrah wuldres helm word3erynum).

world 8, 40, 659 : see woruld.

worn, *m.*, large amount, number, a great deal 169 (forðon ic worn  
for þe worde hæbbe/ sīdra sor3a 7 sārcwida/ hearmes  
3ehýred).

woruld, *f.*, world 217, 469, 650 (þurh 3æstes 3iefe 3rundscēat  
sōhte/wende tō worulde), 659 (sē þās world 3escōp), 810;  
life, worldly existence 598 (þenden flæsc 7 3æst/ wuniað  
in worulde), 799 (þām þe him ær in worulde wāce hýrdon),  
818, 855 ; men, people 718 (woruld alyseð/ ealle eorðbūend  
þurh þone æþelan styl) ;  
age, long period of time 778 (sīe him lof symle/ þurh woruld  
worulda wuldor on heofnum) ;  
in expressions such as tō worlde for ever 8, 101 (ā tō  
worulde forð) ; used to give emphasis as in in worlde ever 40.

woruldcund, *adj.*, earthly 212 (7 þu fæder cweden/ woruldcund bi  
wēne) ; secular 285 (7 worldcundra/ hāda under heofonum).

wōðbora, *m.*, seer, prophet 302 (sōðfæst sæ3de sum wōðbora/ in  
ealdda3um Ēsaías).

wōðson3, *m.*, song, prediction 46.

wracu, *f.*, misery 593 (swā þrymmes þræce swā þýstra wræce) ;  
penalty, torture, exile (death) : cp. wræc. *f.* 622 (7 wræce  
drēo3an/ fēondum tō hrōþor fūslēoð 3alan). [wrecan].



- wrāð*, *adj.*, cruel 804 (*wrāþra wīta*);  
 used substantively : hostile (people) 185 (*oþþe 7sware  
 æniȝe findan/ wrāþum tōwiþere*) ;  
 malignant (fiends) 16 (*nū sceal lifrēa/ þone wērȝan  
 hēap wrāþum āhreððan*), 595.
- wrāðlic*, *adj.*, severe, bitter 831 (*wælmum biwrecene wrāþlic 7lēan*).
- wræclīc*, *adj.*, wonderful, extraordinary 416 (*Ēalā hwæt þæt is  
 wræclīc wrixl in wera life*).
- wræcmæcȝ*, *m.*, outcast, miserable man 363 (*habbað wræcmæcȝas  
 werȝan ȝæstas.....hetlen helsceaþa hearde ȝenyrwað  
 .....ȝebunden bealorāpum*).
- wrætlic*, *adj.*, artistic, wondrous, rare 509 (*wordum wrætlicum*). [*wrætt*].
- wrecca* (*wræcca*), *m.*, wretch, despicable one 264 (*þæt þu hræðlice  
 helpe ȝefremme/ wērȝum wreccan*).
- ȝewrit*, *n.*, book, holy writ, Scripture 547 (*ðæt is wel cweden swā  
 ȝewritu secȝað*).
- writan*, *v.*, write, engrave, draw 673.
- wrixl*, *f.*, change, exchange 416.
- wrōhtbora*, *m.*, author of evil, monster, the devil 763 (*þonne  
 wrōhtbora/ in folc ȝodes forð onsendeð/ of his bræȝðboȝan  
 biterne sræl*). [*wrēȝan*].
- wuldor*, *n.*, glory, (7 *þā āne in þe/ sāule sōðfæstra simple  
 ȝerestað/ wuldrum hrēmȝe*), 83 (*nū þu wuldres þrym/  
 bōsme ȝebære 7 nō ȝebrosnad wearð/ mæȝðhād se micla*),  
 110 (*sunu sōþan fæder sweȝles in wuldre*), 160 (*læf ūs ēcne  
 ȝefēan/ wuldres þīnes*), 347, 409, 463, 508 (*fæȝre ymb  
 þæt frumbearn frætwum blīcan/ cyninȝa wuldor*), 527, 595,  
 718 (*hyllas 7 cnollas/ bewrið mid his wuldre*), 740 ;  
 glorification, extolling, praise, thanks 598 (*wuldor þæs āȝe/  
 þrynysses þrym þone būtan ende*), 778 ;  
 heaven 8, 30 (*ȝeðō ūs ic þæs wyrðe þe he tō wuldre forlēt*),  
 71, 158, 493 (*wuldres āras*), 551, 565 (*siþþan wuldres  
 cyninȝ/ heofonrices helm hilde ȝefremede*) ;  
 eternity : *to wuldre* eternally 57 (*bist tō wuldre full/hālȝan  
 hyhtes swā þu ȝehāten eart*).



- wuldorcynin<sup>3</sup>, *m.*, king of Glory, God 161 (weoroda wuldorcynin<sup>3</sup>).
- wuldorfæder, *m.*, Glorious Father 217.
- wuldorweorud, *n.*, heavenly host 285 (wuldorweorudes).
- wuldrian, *v.*, glorify, praise 401 (7 wuldriað/ æþelne ordfruman ealra 3esceafta).
- 3ewuldrian, *v.*, glorify, exalt 98 (7 3ewuldrad is/ se hēanra hād).
- wulf, *m.*, wolf, devil 256 (hafað se āwyr<sup>3</sup>da wulf tōstenced/ dēor dædscūa dryhten þīn ēowde/ wīde tōwrecene).
- wund, *f.*, would, injury 763 (þī læs unholdan/ wunde 3ewyrcean), 770 (þæt bið frēcne wund/ blāstast benna).
- wundrian, *v.*, admire, marvel 8 (þæt 3eond eorðber<sup>3</sup> eall ēa<sup>3</sup>na 3esihþe/ wundrien tō worlde, wuldres ealdor).
- wundrun<sup>3</sup>, *f.*, astonishment 89 (Hwæt is þēos wundrun<sup>3</sup>, þe 3a wāfiað/ 7 3ēomrende 3ehþum mænað).
- wundurclom (clam), *n.*, wonderful bond 310 (wundurclommum bewriþen).
- wunian, *v.*, dwell, abide, reside 83 (hūru trēow in þe/ weorðlicu wunade), 103, 163 (þu in hēannissum/ wunast wideferh mid waldend fæder), 347 (þær we sor<sup>3</sup>lēase siþþan mōtan/ wuni<sup>3</sup>an in wuldre mid weoroda 3od), 598 (wuniað), 818; remain 478 (7 ēow meaht 3iefe 7 mid wuni<sup>3</sup>e/ āwo tō ealdre), 488 (ic ēow mid wuni<sup>3</sup>e/ forð on frōfre); be, exist 590 (þæt nū monna 3ehwylc / cwic þendan hēr wunat, 3ecēosan mōt); continue, last, endure 405 (ā þīn dōm wunað/ eorðlic mid ældum), 439, 622.
- wynn, *f.*, joy, delight, pleasure 437 (in lif<sup>3</sup>endra londes wyne), 740 (þā wæs en<sup>3</sup>la þrēat/ on þā hāl<sup>3</sup>an tīd hleahtre bliþe/ wynnum 3eworden) (here *wynnum* may mean "joyfully"); the best, the pride (of a kind) 71 (Ēalā wīfa wyne 3eond wuldres þrym/ fæmne frēolicast ofer ealne foldan scēat).
- wyrcean, *v.*, make, create 240 (þu eart sēo snyttro þe þās sīdan 3esceaft/ mid þī waldende worhtes ealle); do, commit 708 (blōd<sup>3</sup>yte worhtan).



- Ʒewyrcean**, *v.*, make, create 161 (Ʒæt Ʒec weorðien, / weoroda wuldorcyninƷ, Ʒā Ʒu Ʒeworhtes ær/ hondum Ʒinum), 621 (ic Ʒec ofer eorðan Ʒeworhte) ;  
cause, inflict 763 (wunde Ʒewyrcean) ;  
do, commit 179 (ne ic culpan in Ʒe/ incan æniƷne æfre onfunde womma Ʒeworhtra) ;  
make, prepare 680 (sum mæƷ stýled sweord/ wæpen Ʒewyrcean).
- wyrd**, *f.*, event 81 (ne we Ʒære wyrde wēnan Ʒurfon/ tōweard in tīde). [weorðan].
- Ʒewyrht**, *fn.*, deed, desert, merit 128 (we Ʒæs Ʒonc maƷon/ secƷan siƷedryhtne symle bi Ʒewyrhtum/ Ʒæs Ʒe he hine sylfne ūs sendan wolde). [wyrcean].
- wyrhta**, *m.*, worker, builder 2 (ðu eart se weallstān Ʒe ðā wyrhtan iū/ wiðwurpon tō weorce).
- wyrm**, *m.*, worm, insect 625 (7 tō Ʒære ilcan scealt eft ƷeweorƷan/ wyrmum āweallen). [wurma].
- wyrc** (wierc), *m.*, a throw, a cast 565 (ne meahtan wiƷerbrōƷan wiƷe spōwan/ wæpna wyrcum) ;  
throwing, overthrow 67 (Nū is Ʒæt bearn cymen/ āwæcneð tō wyrcpe weorcum ēbrēa). [weorpan].
- wyrðe** (wierðe), *adj.*, fit, worthy, properly qualified 30 (Ʒeðō ūs ic Ʒæs wyrðe Ʒe he tō wuldre forlēt/ Ʒā Ʒe hēanlice hweorfan sceoldan/ tō Ʒis enƷe lond ēðle bescyrede) ;  
proper, becoming 600 (ðæt is Ʒæs wyrðe Ʒætte werƷēode/ secƷen dryhtne Ʒonc duƷuða Ʒehwylcre). [weorð].

## Y

- ymb**, *prep.*, (with acc.) about, around 61 (rūme Ʒeondwlitan/ ymb healfa Ʒehwone), 397 (7 ymb Ʒēodenstōl ƷrinƷað Ʒeorne) ;  
near, on both sides of 507 (fæƷre ymb Ʒæt frumbearn frætwum blīcan) ;  
(temporal, with gen.) after : Ʒæs ymb fēowertiƷ forty (days) after that (i.e. the resurrection) 466 (Ʒæs ymb



fēowertiƷ . . . ƿe he of foldan ær/ from dēaðe ārās . . .  
daƷena rīmes).

ȳr, *m.*, the rune ᚢ : bow? gold? horn? 800 (ƿendan ᚢ 7 †  
ȳƿast meahtan/ frōfre findan).

yrmen (eormen), *adj.*, wide, spacious 481 (Farað nū Ʒeond ealne  
yrmenne Ʒrund/ Ʒeond wīdweƷas). Beow. 859 eormen-  
Ʒrund.

yrmpðu 614 : *see* yrmðu.

yrmðu (iermðu), *f.*, misery, wretchedness, distress 271 (ƿæt we  
tīres wone/ ā būtan ende sculon ermƿu drēoƷan), 370  
(āra nū onbehtum 7 ūsse yrmƿa Ʒeƿenc. / hū ƿe tealtriƷað  
týdran mōde), 614 (ðā hē ƿā yrmpðu eft oncyrde/ æt his  
ūpstiƷe), 621 (yrmƿum). [earm].

yrre (ierre), *adj.*, angry, indignant 620 (sē ƿe ær sunƷen wæs/  
ƿurh yrne hyƷe ældum tō sorƷe).

ȳð, *f.*, wave, flood 854 (is ƿæt frēcne strēan/ yða ofermæta).

ȳðast (īeðast) 800 : *see* ēaðe.

ȳðmearh, *m.*, wavesteed, ship 863 (ealde yðmēaras ancrum fæste).

yðre (īeðre) 627 (yðre Ʒefremede) ; *see* ēaðe.

ȳwan (īewan), *v.*, show, disclose 245 (7 ƿīne miltse hēr/ ārfæst ywe) ;  
*see* ēawan, īowan. Cp. OE. ēaƷe, Goth. áugō : EO| īewan,  
Goth. áugjan.



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